WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. JOHN F. COONS, EDITOR. TERMS—$2 IN ADVANCE, $2 50 IN SIX MONTHS, OR $3 AT THE END OF THE YEAR.

Vol. X.—No. 9. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 11, 1833. Whole No. 475.

TERMS.

Two Dollars, if paid in advance; *Two dollars and fifty cents*, if payment is delayed till the end of six months, or *Three dollars*, at the end of the year.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞ *All letters and communications must be addressed to the Publishers*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates.

From the Presbyterian.

Controversy.---No. XXV.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST!

Philadelphia, July 19th, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—The question is about "the Protestant religion," and not about Transubstantiation or Purgatory. But I foresaw, and even predicted, that you would *evade* the subject at issue. You had repeatedly told us, that you had demolished the doctrines of the Eucharist, Purgatory, Indulgences, &c. &c. &c., and if *so, why* did you waste *five columns* of your last letter in doing what you had so frequently and so effectually done before! If *you* betray such want of confidence in *your own assertions*, you must not be surprised at the jocund incredulity with which they are received by your readers.

In my last letter I gave you what you had previously called for—"manly arguments;" couched in genteel language, except perhaps the quotations from the writings of the "Reformers," for which I must decline all responsibility. How have you met these arguments? You have not met them at all. No man, Catholic or Protestant, liberal or even bigoted, will say that your last letter is, or deserves to be called, *an answer to mine* You had undertaken to prove that "the Protestant Religion is *the Religion of Christ*;" and, knowing that you would respect the *witnesses*, I gave you the testimony of the Reformers themselves, to prove that it is not. I gave their *doctrines*, by which they set forth that man has *not free will*, but is a mere machine; and that God is an omnipotent tyrant, condemning his creatures for violating precepts, which *he knew* in imposing them could not be accomplished! And all this, as they taught, according to the Bible! I gave you their characters, as *drawn by themselves*. and if they spoke the truth, it would be difficult to find materials for a darker picture. I gave *in their own words*, the *immoral effects* of the Reformation; and to all these things there is no reply. I confronted the *defender* of the Reformation, with its authors; and apparently surprised that *such* evidence should have been derived from *such* a quarter, the confessions of the clients seem to have chained the tongue of the advocate. Still he has written a letter, called it No. XXIV., and under the heading of the "Protestant Religion," he has given, at considerable length, *his* "views," on the Catholic doctrines of the Eucharist, and Purgatory!! He had disproved these doctrines several times, if he can believe himself; and in order to strengthen his faith, I had even indulged him with the concession for argument' sake, that so it was: but it seems he would believe neither of us; and behold, he is demolishing transubstantiation again! Who will say after this, that Protestants do not believe in works of supererogation? And then the conclusiveness of his logic! "Transubstantiation, says he, is as young as 1215," therefore, the religion of the Reformation, (viz: all the sects of Protestantism) is the Religion of Christ." Mahometanism is wrong, *therefore*, according to this new species of logic, Presbyterianism is right.

But pray, Rev. Sir, did you place so low an estimate on the intelligence of our Protestant readers, as to suppose that the dullest vision would not see through all this? Do you imagine that their confidence in the divinity of your religion will stand unshaken, when they see their minister—after having bound himself by a *written agreement*, to show "that the Protestant Religion *is* the Religion of Christ,"—flinching from the task he has assumed, and returning to his "labour of love," in aspersing doctrines which do *not belong to the Protestant Religion*? You could not, nor can you now, give me a definition of the Protestant Religion. But after having taken six months for reflection, you come out with the discovery that it is "the Religion of the Reformation!!" As I had promised to "respect" your definition, I proceeded to the fountain head; and detailed the result of the investigation in my last letter. It seems to have taken you by surprise; and your silence as to the *facts* and *authorities*, sufficiently indicates that even *you* were unacquainted with the *whole truth*, as respects the doctrines and authors of the religion of the Reformation. They agreed in rebellion, but in *nothing else*. Each accused the other of receiving his doctrines by the inspiration of the Devil. Luther acknowledges that from *this* tutor, he first learned the arguments for the overthrow of the sacrifice of Mass. But still he admitted the real presence of Christ in Eucharist; *this* Calvin denied; wielding against the Eucharist those arguments and objections, of which your last letter is but the feeble echo! Calvin's successors found, that by applying the same kind of interpretation, they could get rid of all the *other mysteries* of Revelation, and for the credit of their philosophy, the children have completed the work of desolation which the father had begun.

In the commencement of your letter you charge me with having maintained, in this discussion, principles injurious to the holy Scriptures. And after having *invented* for me a set of consequences which I disclaim, you go so far as to say, "this is Deism, barefaced Deism." I am certain there is not another man in the community, besides yourself, that can discover Deism in the principles which I have supported during this controversy. I have indeed, shown that Deism necessarily flows from the principles of Protestantism. The very *last* definition you give of the Protestant rule of faith, is pregnant with that consequence. You say "the Bible is the rule; and common-sense interpretation the way to find the sense of the rule." *Your* "common-sense interpretation," tells you, that transubstantiation is absurd and impossible—another's "common-sense interpretation" tells him that the incarnation and the deity of Christ are absurd and impossible—a third man's "common-sense interpretation," tells him that the book itself is a book of contradiction, as plainly appears by the contradictory "common-sense interpretations" which Protestants give of it, and that therefore, *revelation* is absurd and impossible. Thus it is, that starting from a *false* FIRST *principle*, reason evolves consequences, one from another, until having begun with "the Protestant rule of faith" it terminates with "DEISM, barefaced DEISM." I merely pointed out these consequences by showing that Protestantism is essentially inconsistent in itself, and with all the principles which usually govern the human mind.

You deny that you had changed your definition of the Protestant rule of faith. Did you not say in our agreement that it was "*infallible*?" Did you not in your very first letter DEFEND "private interpretation" as a part of "this infallible" *rule*? Did you not in letter No. 18, give it up, as an "ABUSE!" Did I not congratulate you on this *sensible* but "*unexpected* concession! And in letter No. 20, did you not take up the word with a note of admiration "Unexpected! Strange language at the close of a discussion, when in the first column of my first letter five months ago, I gave this definition of our rule of faith, viz. *The word of God as contained in the Scriptures of the Old and New Testaments*." You then charge me with having "evaded" the REAL Protestant rule, and "argued against its ABUSES alone." What are these "abuses," but *private interpretation*? And yet, it is the very key you put into the hands of every man, woman and child whereby to unlock the meaning of the Scriptures—"honest common-sense interpretation is, you tell us, the way to ascertain the *true sense* of the rule." It seems that Unitarians and Universalists and Swedenborgians are not *Protestants*. And why? Because says Mr. Breckinridge, although they have the "REAL Protestant rule," yet they have not "honesty and common sense," to make the right use of it. Then, Rev. Sir, what will you say of the "honesty and common-sense," of the Quakers, Baptists, Methodists, Episcopalians, and Shakers of Lebanon, &c. &c.? You are ALL provided with the "*real* Protestant rule of faith." But WHICH of these denominations is so happy as to possess "honesty and common sense" for the right interpretation of the *real* rule?

The mysteries of Revelation have always been subjects of scoffing to the sceptic. If the real presence of Jesus Christ in the eucharist were the *only* mystery, then, indeed, Mr. Breckinridge might do the work of the infidel, by arraigning it at the tribunal of "common sense." The language of your first notice of this doctrine, Rev. Sir, brought you, as you may recollect, into such sympathetic harmony of reasoning with the infidel Volney, that one would suppose you had both studied theology in the same school. But since then, it seems you have discovered a secret, which proves that, in *philosophy* at least, you have a decided superiority over the author of "Ruins." The old puzzle about "the *essence of matter*," is solved at last. Formerly, it was considered that the senses judge only of *appearances*, and accordingly it was believed, that *by the* POWER OF GOD, the body and blood of Christ might exist under the *appearances* of bread and wine. *You*, however, have found out that the properties and appearances of a thing, and the *substance* of which it is composed, are the same, and that the senses determine both. Of course you do not believe that the "tongues of fire" which rested on the apostles were *any thing more* than tongues of fire. You do not believe that the "dove" which descended on the Redeemer at his baptism in the Jordan could be any thing more than a dove, which happened to be passing that way. It seems that *rationalism* is not confined to the ministers of Germamy and of Geneva. The Unitarians and Deists, Rev. Sir, will make a whip of your logic.

Speaking of the mode in which certain Protestant controversialists treat the doctrine of the "real presence," Mr. Stanley Faber, author of the "Difficulties of Romanism," remarks, "While arguing on this subject, *some persons*, I regret to say, have been far too copious in the use of those unseemingly terms, impossibility and absurdity. To such language, says he, the least objection is its *reprehensible want of good manners*. The doctrine of transubstantiation, *like the doctrine of the trinity*, is I contend, a question *not* of abstract reasoning, but of *pure evidence*."

It was on the supposed overthrow of the eucharist, that SOCINUS calculated on the destruction of the Trinity. Having shown *like you*, Rev. Sir, that the doctrine of the eucharist is the grossest idolatry, he goes on to say, "So also we hope that the SHOCKING FICTIONS concerning God and his Christ, which at present are supposed to be sacred and worthy of the deepest reverence, and to constitute the principal mysteries of our religion, will, with God's permission, be laid open and treated with such SCORN that every one will be ashamed to embrace them or even pay any attention to them." (Tom. 1.)

There is *another* book, which I shall not mention, in which *your* arguments or rather cavils against the mystery of the eucharist, are brought out in still bolder relief, as APPLIED TO THE TRINITY. "But when, (says the impious author,) according to the Christian trinitarian scheme one part of God is represented *by a dying man*, and another part called the Holy Ghost, *by a flying Pigeon*, it is impossible that belief can attach to such wild conceits." Such are the consequences of your unhappy reasoning!

Thus, Rev. Sir, you perceive that the *weapons* with which Calvin and his associates combated the real presence of Christ, in the *mystery of the eucharist*, have passed from hand to hand until they are now wielded by the Deist, against the mystery of the Holy Trinity itself. Now please, in mercy to that *Christianity*, of which you profess to be a minister, review your argument drawn from reason and the "testimony of the senses;" and instead of borowing wisdom from PAGANS, for the explanation of the *Christian mysteries*, ask your *own* reflection whether the objection is not equally strong against the "real presence" of the Holy Ghost under the "appearance" of a Dove, or of "fiery tongues!" Infidelity, be assured, is already making rapid strides, and you should leave to hands *less sacred* than your own, the task of *furnishing her* with implements of destruction against Christianity. The doctrine of the eucharist, believed by the vast majority of Christians, at the present day; believed by all the generations of the church previous to Luther, and so frequently inculcated in the Holy Scriptures of the New Testament, is entitled to, at least, *reverential* notice. Your manifest ignorance of the doctrine and of its evidences, I shall expose in due season.

When you charitably insinuate, that masses are sustained by the love of money in the Priesthood, you certainly cannot expect to obtain credit for the sincerity of your charge. If we were wicked enough to have our consciences for sale, we are at least learned enough, to know that a higher price may be obtained in *the Protestant market*. We would embrace the Reformation, share in the spoils of the Bible and other societies, and stand our chance for "a call," *to two thousand a year*, as well as the best of you. It is true we are priests and "we have an *altar*, whereof they have no power to eat who serve the tabernacle," or belong to the Reformation; and it is true that "to offer sacrifice," is the chief official business of the priest. But still he does not neglect the other pastoral duties. He preaches, exhorts, encourages, consoles the distressed, and whenever he has money or bread, he divides with the orphans who have neither. He instructs the children in their religious and moral duties, he attends at the bedside of the sick and the dying, and inhales the corrupted atmosphere of pestilence, whilst his happier brethren of the Reformation are enjoying the bliss of domestic and connubial felicity, and laughing at his round of popish superstition. Still, it is true as your "astonished friend" has informed you, that the celebration of the sacrifice of the mass is the *chief* business of the Priest.

Might I be permitted to ask who this "friend" is? Is Mr. Burtt at work again? Surely it cannot be the Presbyterian clergyman who has recently honoured me with an occasional visit. The allusion indeed, reminds me of a conversation with him; but still I cannot imagine that he would descend to such a course as you intimate, of talebearing, or that, if he had, you would be imprudent enough to expose him by publishing his "reports." I believe I always treated him politely because I thought him not unworthy of it. But your allusion seems to shed a little light on the *object*, or at least the use he made of his visits. Be pleased then to let us have a little more, just enough to clear away, or confirm the suspicion which you have awakened.

Now for "the QUESTION." You say the Protestant religion existed before Luther. But *where* did it exist! "In the Bible," you reply. But how comes it that for 1500 years, no one had been able to discover it in the Bible, which as you say, is so easily understood. In answer to this you tell me after the Magdeburg Centuriators, that "A PEOPLE" had discarded several doctrines of the church, previous to the reformation; leaving me to guess who this "A PEOPLE" were. But hold; the "Waldenses" are mentioned. The Protestants in claiming the "Waldenses" for their religious progenitors, are able to climb the three of antiquity, only as high as the year 1100. This alone is fatal to the doctrine of *both*. But were the doctrines of both the same! So you admit and assert. But where is the proof! Did the Waldenses deny *free will*, with the Reformers? Did they hold that God by his hidden counsels *is the author of sin*? I say they did not. But this is not the only difference. The Reformers in trying to strengthen their party by the accession of the Waldenses, stipulated for certain *changes* in the doctrine and practice of the latter which shows the difference between them. "They were required to assist *no longer at mass*, to abstain from all the papal superstitions, and to reject the ministry of the Catholic clergy." (Hist. des Egl. Ref. de Pierre Gilles, c. v.) It seems that your Protestant ancestors, therefore, before the Reformation, were in the habit of attending at mass! But besides they believed in the sacrament, auricular confession, absolution, in the real presence and even horrible to relate, transubstantiation itself!—except when the priest happened to be in *mortal sin*, and then, they kindly allowed any layman in the state of grace, to *pronounce the words of consecration*. When the Reformers, Bucer and Œcolampadius, undertook to make *protestants* of the Waldenses, the latter, by the proposed terms of union, were *required* to believe "1. That a Christian may lawfully give evidence on oath. 2. That auricular confession is not *commanded*. 3. That a Christian even among Christians may lawfully exercise the office of magistrate. 4. That a minister may lawfully be possessed of property sufficient to support his family. 5. That Jesus Christ has ordered only two sacraments, Baptism and the Eucharist." (Idem. ibid.)

These testimonies, Rev. Sir, show that when you wished to search for the genealogy of Protestantism beyond Luther, you have missed your way, in tracing it to the Waldenses. But they *protested* against some of the doctrines of the Church of Rome. Yes; and so did the Arians, Nestorians, Eutychians, Pelagians, Montanists, Manichæans, and their spiritual descendants—the Albigenses—not to name the 10001 other sects who *protested* in the same manner. Here then, you are fast—and from the dilemma not all the ingenuity of man can extricate you. "Either the Protestant religion is a religion *differing* from the religion of Christ, or else the religion of Christ was *not professed by any society of Christians, previous to the time of Luther*. To which of these alternatives will you cling? one of them is *inevitable*." Will any Protestant then, having the least concern for his soul's salvation, *risk his eternity*, on the chance of a religion which "no society of Christians, (either orthodox or heterodox) have ever *professed*, from the days of Jesus Christ till the coming of Martin Luther and John Calvin! I say boldly, that in that whole interval, there never existed *such a society*, and I CHALLENGE you to name it, if there did. Therefore the Protestant religion is only three hundred years old, and consequently cannot be the religion of Jesus Christ. Now, Rev. Sir, meet this argument if you can. As a clergyman you are supposed to be acquainted with ecclesiastical history—and if you can name any society of Christians professing the doctrines held by any sect of the Reformation, I hereby pledge myself, either to prove that you are *mistaken*, or else give up the contest. But if you *cannot*, then, from a principle of conscience, you, and all Protestant ministers, should cease to delude yourselves and the people, by *pretending* that there were persons, who held your doctrines before the Reformation. Never; in the whole universe!

But, then. says my Rev. opponent, "the Greek church which you own to be the ancient church, also *protests*." This is nothing to the purpose—I make you a present of the various "*protests*" of all the heretics and schismatics of antiquity, beginning with Ebion and Cerinthus, and ending with Jerome of Prague—and even this cannot extricate your proposition from its difficulties. Do the Protestants, or any sects of Protestants agree in doctrines with any society of Christians previous to the Reformation? This is the question. This is the *knotty* point. Let us see, then, whether your appeal to the Greek church can aid you. The Greeks believe in seven sacraments in the real presence, in transubstantiation, the sacrifice of mass, prayers for the departed, and even the invocation of saints. *These* are Mr. Breckinridge's Protestants previous to the Reformation—and no sooner has he named them, than he exclaims, "how plain it is then, that the Protestant religion *was professed* ages before Luther" It is not so plain, especially when we recollect that the Greek church anathematised the heresy of Protestantism as decidedly as the Council of Trent. When the patriarch, Cyril Lupar, was detected holding correspondence with the leaders of the Reformation in Germany and Holland, and it was ascertained that he had imbibed a *partiality for their novelties*, the consequence was, that for this he was *deposed and disgraced*. His suceessor summoned a council of twenty-three bishops, including the patriarchs of Jerusalem and Alexandria, in which Cyril and his *protestant doctrines* were condemned, in language as vigorous as that of Leo X. The same took place in a subsequent council of twenty-five bishops, including the Metropolitan of Russia. Again, in 1672, Dositheus, patriarch of Jerusalem, held a third council at Bethleham, which expressly condemned the doctrine of Cyril Lupar and the Protestants. (See Perpet. de la Foi vol. 4. liv. 8.)

Thus, it is manifest, that whilst you acknowledge the *necessity* of finding the Protestant religion SOMEWHERE, previous to Luther, you fail in every attempt. But really it is too amusing to see a Protestant clergyman point to the Greek church, and exclaim—look there—"How *plain it is* that the Protestant religion existed before Luther!"—and then with great complacency—"so much for your dilemma."—*Was the Protestant religion professed by any society of Christians before Luther?* If it was, give me the *name* of that society—the *name* of that PRECIOUS society; where did it exist! where did it dwell! who speaks of it! the name and the proof are all I require. But if you will do neither, then the matter is *ended*—and Martin Luther and John Calvin have the glory of being the first men that ever *professed* the religion of Christ! Can you meet this argument!

I cannot stop, Rev. Sir, to expose in detail, the twisting efforts of your letter to *evade* "the question," by embroiling it with doctrines which belong exclusively to the Catholic Church. But the spirit of your writings may be represented in a little dialogue between us, in which justice shall be done to your *defence* of the Protestant Religion.

Catholic. Good morning Mr. B. How do you do?

Presbyterian. Good morning Sir;—a little fatigued, from riding in the stage-coach, but still able, by the grace of God, to defend the Bible, and the Protestant Religion.

C. O dear! who has ventured to attack the Bible?

P. Why you, Sir; you would have all to think alike in Religion, and this is DEISM, barefaced DEISM." (See commencement of Mr. B's. last letter.)

C. But let me explain, did not Christ in making a revelation require that men should *believe it*?

P. Certainly; but look at your doctrine of Purgatory!

C. But that is not the question, if Christ required men to *believe his revelation*, did he not require them ipso facto, to *think alike in religion*? And is this Deism?

P. In vain have I exposed your doctrine of Purgatory, I can get no reply.

C. I will reply, I assure you, when we shall have settled the present question. But pray have I written against the Bible!

P. You have written against the Protestant Religion, which is the same thing. We take the Bible alone. Surely God can speak plainly his written word. And then, transbstantiation is as young as the year 1215. Indulgences are a bundle of licenses to sin. (See Doctor Claggot.)

C. But if the Bible alone be the rule of faith, and God speak plainly in his word, *how is it* that Protestants are divided into as many systems as there are sects; and opinions, as there are heads!

P. So then, you would have all men to think alike! "Deism, barefaced Deism." And then, look at your persecutions of Heretics, by the infallible Popes, and the doctrine of human merits derogatory to the merits of Christ; and the church setting herself up above the word of God.

C. All this is irrelevant, it seems to me, and does not belong to the question. Why are Protestants so divided if they are taught by the Bible! besides the Bible *alone*, is the Bible on the shelf.

P. Profound logic! My God, my Bible and my mind are supposed in my rule of faith.

C. But according to this, the *mind* is the instrument of interpretation, acting on the Bible, and, as every man's mind is different from that of his neighbor, so there must be those different interpretations, by which Protestantism is divided. Does the Bible contain them *all*?

P. Will you say, then, that the Holy Spirit cannot speak plainly in the written word of God! "Poor Bible, what a transgressor thou hast been!" And look at your own rule of faith, Decrees of Councils, Bulls of Popes, Apochryphal Books, Consent of the Fathers, through all those immense folios you have to wade before you can tell what is your rule of faith.

C. Excuse me Sir; my rule is much more simple. "I believe in the Holy Catholic Church." This is my rule. I agree in belief, *by this rule*, with all the millions of Catholics that live, or have lived, from the days of Christ: and am separated *by it* from all the heresies of modern as well as ancient times. Whereas your Protestant rule introduces heresies, as for example, Universalism, and Unitarianism, and leaves you *unable to refute them*. What do you say to this?

P. In vain have I called on you to defend your doctrines. I have proved that Transubstantiation is as young as 1215, that Purgatory is an invention of men, and that Masses are a way for the Priests to get money. (See Eppiphanius.) To all these proofs, not a word. But you charge on the Protestant rule, the errors of *extreme* heresies. The Bible is the rule. Interpretation is the use of the rule. If men "ABUSE IT," that is not the rule. Are we ever to pass from this question?

C. I am happy, my dear Sir, to perceive that at length you have acknowledged private interpretation, as an "ABUSE." You are almost—on this point, *altogether*—a Catholic.—We may now pass to the second topic, having closed this one, by your *unexpected* declaration.

P. "Unexpected." Strange language this! After five months discussion, you admit then, that you have evaded the REAL PROTESTANT RULE, the Bible, and argued against its "ABUSES ALONE." And to this day you have not told us what your own "rule of faith" is. But I shall proceed to the second question. From the language of Romanists themselves, it is clear that a great many immoralities and iniquities were committed, and this among the clergy as well as laity of the church. (See letter from the three Bishops at Bononia.)—Therefore a Reformation was necessary.

C. As you have confirmed your *first* admission of private interpretation's being the "ABUSE" of the Bible; I now follow you to the second question. The Catholics, indeed, desired a reformation; but it was of *morals*, and not of *doctrine*. They held that the doctrine of the church was pure and holy, but that men had departed from its sanctity by the wickedness of their lives. But pray what is "the Protestant Religion?"

P. "The religion of the Reformation."—And here I stand ready to prove that it is the Religion of Christ.

C. Of course then, it comprises the *whole family of sects*, of which the Reformation was the parent! Are they ALL the Religion of Christ!

P. You have not answered my arguments against Transubstantiation, and the other doctrines of your system. And now I shall show, by the grace of God, that your doctrine of transubstantiation is not the Bible, and that if it be true, Christianity may be false, since it invades the testimony of our senses. (See Scotus and Bellarmine.)

C. But stay, my dear friend, the question is of *another subject*. And in order that we may reach it at once, let us *admit* that *every doctrine rejected by the Reformers* was erroneous. Let that be considered as granted, and now show me that "the Protestant religion is the religion of Christ."

P. Ah! sir, I see through your Jesuit policy. You wish me to show that the Protestant religion is the religion of Christ. But as I have begun, so I shall continue to *expose your system*. And as in my last I showed that transubstantiation was promoted into a doctrine, A. D. 1215. so, now I shall prove that it is absurd to say that a Priest can make his God and eat him. (See Cicero, and Averroes the Arabian philosopher.) Besides the doctrine of intentions, and masses in honor of the saints.

C. But this is not the question. Was there ever any society previous to Luther professing the doctrines of any sect of Protestantism?

P. Yes; the Centuriators of Magdeburgh, *speak* of "A PEOPLE," who did not agree with the Catholic church. And again look at the Waldenses and the Greek church which you admit to be an ancient church.

C. And as to the Reformers, *is it clear*, that *they* were the men whom God would have selected to reform his church?

P. Why have you clipped their doctrine and character by your broken extracts? But look at your Popes, Sergius and Formosus, were they *better* than the Reformers!

C. Indeed it seems not. But the Reformers were *religion-makers*, by profession, whereas the Popes could change nothing of Catholic doctrine; however much they might degrade their station by personal vices. And besides, if you meant to compliment the Reformers, the *worst* of our Popes should not have been selected for the comparison.

P. But look at the Popes, called by your own historian, Apostate rather than apostolical. ......And then your doctrines of intentions, &c.

It is useless, Rev. Sir, to prosecute the dialogue. It shows the *spirit* and the *manner of your pen*. You have confused the questions, by the introduction of *extraneous* matter, as if the hope of your cause, depended on the jumble of topics and the mystification of argument. In all this, however, there is no merit of originality. It has been the custom of *all your predecessors*.

Zanchius, one of the REFORMERS, describes the controversial spirit of his reforming colleagues, in the following *candid language*. "I am indignant," says he "when I consider the *manner* in which most of us defend our cause. The true *state of the question* we often, *on set purpose* involve in darkness, that it may not be understood: we have the impudence to deny things the most evident· we assert what is visibly false: the most impious doctrines we force on the people as the first principles of faith, and orthodox opinions we condemn as heretical: we torture the Scriptures till they agree with our own fancies; and boast of being the disciples of the fathers, while we refuse to follow their doctrine: to *deceive*, to *calumniate*, to *abuse*, is our familiar practice; nor do we care for any thing, provided we can defend our cause, *good* or *bad*, *right* or *wrong*. O! what times what manners." (Zanch. Ad. Storm. T. vii. Col. 828.) But if possible, let us come again to the point. Answer me the following questions, and they will decide the matter. They are supported by the reasoning and authorities of my last letter, to which I refer the reader.

1st Question. Did there exist previous to the Reformation, a society of Christians, in any part of the world, professing the doctrines of any sect of Protestantism? Prove that there did and I give up the argument. But if there did not, then, Protestantism is any thing but the religion of Christ. Solve this, will you?

2d Question. Reviewing the doctrines and character of the Reformers, as stated in my last letter, from their own writings; viewing the consequences of the Reformation on the morals of the people; is there *any*, the smallest evidence that the *Spirit of God*, had aught to do with it! If it had, then please to account for the manner in which they spoke and wrote of each other.

3d, "Does the Religion, of Christ teach the doctrines of Protestantism, from the highest point of Episcopalianism, down the descending scale to the farthest verge of Unitarianism? If not, the Protestant Religion is not the Religion of Christ." For all these belong to Protestantism.

But in answer to this it seems that "Unitarians, Universalists, &c. are not Protestants.—But why not? Have they not their "God, their Bible, and their mind," as well as Presbyterians. Have they not "honesty and common sense," to interpret the Scriptures; and what more is requisite according to your own showing? Please then, Rev. Sir, to tell me *what* denominations are to be considered "Protestants;" for if Dr. Channing and the faculty of Cambridge, be not entitled to the appellation, I am at a loss to know who are. Are the Friends Protestants! The Shakers, Swedenborgians, Baptists, are they Protestants! In a word tell me what denominations constitute what you understand by "the Protestant religion." It is not for me to determine, among such learned people, which denomination is right and which is wrong. Show me the *boundaries* of the Protestant religion, and I shall not transgress them. Narrow your definition to whatever limits you please—and then prove that the religion professed by those whom it encloses, and the religion of Christ are the same thing.

If you will not do this, you had better give it up.

4. "Had the Reformers themselves, and if *not*, could they transmit to their successors any MINISTERIAL AUTHORITY?" To this you give answer "that whatever authority *our* church possessed in this way was imparted to them." But our church *recalled* this authority, in their suspension and excommunication, and a *new* supply was necessary. Whence was it derived? And if not derived at all, it follows on your own admission, that the protestant clergy differ from the laity only in the colour of their dress and the diversity of their occupation.—Will you clear up this point! *Can* you do it?

When you insinuate that I have misquoted the Reformers, you should be prepared to sustain the charge. Your lengthened quotation from Luther does not alter the sense of mine, which was to show that he denied *free will in man*, denied the *possibility* of keeping the commandments, or of *doing good works*. But his own writings indicate his doctrine much more correctly than any commentary of those, who, ashamed of it, would accuse me of perverting his meaning· "A person, says he, that is baptised cannot though he would, lose his salvation by any sins how *grievous soever*, unless he refuses to believe. For *no sins* can damn him, but *unbelief alone*." (Cap. Bab. Tom. 2. fol. 74. 1.)

Again, "the Papists teach, that faith in Christ justifies indeed, but that God's commandments *are likewise to be kept*. Now *this* is directly to *deny Christ* and *abolish faith*." (Tom. 5. Witt. ed. fol. 311.)

Is this passage designed to recommend good works? It requires greater penetration than I am possessed of, to discover any such meaning, either in this or the passage quoted at the close of your last letter. Now Rev. Sir, be pleased to meet the arguments and authorities of this; and my last paper on the question of "the Protestant religion." In this it is made clear that your attempts to derive the Protestant religion from Christ by the channel of the Waldenses and the Greek Church is as unprofitable to you, as it is amusing to the reader. Another effort, however may be more successful, and we shall wait patiently to see what your next pen will bring to light.

Yours, &c. JOHN HUGHES.

A Minister's Reward.

A writer in the London Evangelical Magazine relates the following anecdote of the late Rev. Rowland Hill. He had been preaching a missionary sermon to a crowded audience, in Dovenshire.

The people had withdrawn, and the deacons and a few friends had retired, with Mr. H., into the vestry, when two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause they entered, arm-in-arm, and advanced towards Mr. Hill, when one of them said with some degree of trepidation, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" He replied (with some reserve,) "Yes, Sir;" when one of these gentlemen (the other hanging on his arm) took his hand, kissed it, bathed it with his tears, and said, "Sir, do you remember preaching on the spot where this chapel now stands fifty years ago?" "Yes; I do," was the reply. The old man then preceded to say, "Oh, Sir! never can the dear friend who has hold of my arm, or myself, forget that sermon; we were then two careless young men in his Majesty's Dock-yard, posting to destruction as fast as time and sin could convey us thither. Having heard that an interesting young clergyman was to preach out of doors, we determined to go and have some fun; accordingly we loaded our pockets with stones, intending to pelt you; but, Sir, when you arrived, our courage failed, and as soon as you engaged in prayer we were so deeply impressed that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the big tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone; for God had taken the stone out of our hearts. When the service was over we retired, but our hearts were too full to speak until we came near to our lodgings, when my friend at my elbow said, 'John, this will not do; we are both wrong; good night.' This was all he could utter; he retired to his apartment, I to mine; but neither of us dared to go to bed, lest we should awake in hell; and from that time, Sir, we humbly hope we were converted to God, who, of his infinite mercy, has kept us in his ways to the present moment; and we thought, Sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his venerable cheeks in quick succession; he fell on the necks of the old men quite in the patriarchal style, and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude to the Father of mercies.

Fashionable Christians.

Often as the motly reflexes of my experience move in long procession of manifested groups before me, the distinguished and world-honored company of Christian mammonists appear to the eye of my imagination as a drove of camels heavenly laden, yet all 'passing through the eye of the needle,' without stop or halt, both beasts and baggage—*Coleridge*.

American Bible Society.

The following paragraphs are from the "Monthly Extracts, for July: From the Rev. Mr. Goodell, dated Orta Koy, Constantinople, Feb. 21, 1832.

Let me tell you what I saw in Constantinople only a few mornings since. Mr. Dwight and myself having slept in the city, were returning at an early hour, and on arriving at one of the gates of Constantinople, we saw an Armenian hanging by the neck, with a large paper attached to his breast, on which his accusation was written. To some of those, who stood by, gazing in mournful silence upon the face of their neighbor, relative, son, father, husband, &c. I put the question, "What has he done?" They dared only answer by shaking their heads! We passed on to another gate, and found another Armenian hanging in the same way, with the accusation on his breast suspended from his nose, a hole having been bored through it for the purpose. Four other Armenians and one Greek were at the same time hanging in the same way before other gates of the city. And what had these seven men done?

It was the great feast of Ramazan, when the Turks for a whole month eat nothing during the day, and spend much of the night in feasting and in public display. We ourselves went out the evening previous to witness their illuminations; and these unfortunate men were probably abroad on the same account. It is said, that passing by a confectioner's, they called to purchase a few paras' (perhaps three or four cents) worth of sweet meats, and complained of his not giving them good weight; that he being in ill humor, as is usual with the Turks during the fast, struck one or more of them; that they took hold of his arm to prevent his doing them any injury, upon which he called out to some soldiers then passing, and had them conveyed to the Seraskior Pasha, who forthwith ordered them to be executed. One of them was a young man who was soon to be married. He had two thousand piastres in his pocket at the time; but all the money which any of them had about them, as well as their clothes, (excepting their shirt and drawers,) were taken, as is always the case, by the executioner.—Their friends, some of whom were respectable, knew nothing of the matter till they saw them early the next morning in the situation I have described.

Now it is painfully affecting to think that these poor men, though Christians in name, probably never read a chapter in the Bible during their whole life, or knew any thing of its blessed consolations in the unexpected awful moment of execution. The good people of America cannot interfere in the political state of their suffering brethren here; but there is one thing they can do, which is infinitely preferable to such interference, even were this possible; they can give them the gospel of our Lord Jesus Christ; that precious remedy for the wants, oppressions, and woes of the human family.

From the New York American.

Chippewa, (Ojibwa) New Testament.

The New Testament, translated into the Chippewa language, by Dr. Edwin James, of the United States Army, has just been published at Albany, by Packard & Van Benthuysen. We have seen a copy of it. It is well printed, presenting the Chippewa words in our ordinary type, its use therefore is of course confined to missionaries, or Indians conversant with our alphabet. As however, the instruction of the Indians must in any event be oral, so very few of them being able to read, this forms no objection to this mode of printing. Moreover it was the only practicable one, as there is no Chippewa alphabet. The language however is common to the Six Nations, and is, it is said, understood by the Southwestern Indians. If so, this Testament may be read to the greater part of the Indian tribes of our borders.

Dr. James has, we understand, devoted more than ten years to this work,—which the highest motives alone, it is obvious, could only have prompted him to undertake; for neither profit nor literary fame can be anticipated from such an enterprize. He has in the course of his official duties, been much among, and seen much of, the Indians. How he is looked upon, by one of their chiefs at least, will appear from the annexed copy of a letter addressed to him by Thegud, a Chief of the band of Chippewas, living at Tukquimenon, on the south shore of Lake Superior:

Bowweting, May 12, 1833.

My Brother, Now I cause this letter to be written to you. I wish to tell you my thoughts. I was very sorry when I heard that you had gone away. I wished I had watched to have seen you. But I am yet alive. It pleases our Great Father in Heaven that I should still live here on the earth. —And also of you I yet hear the sound of your living. I think great thanks that we are both yet alive. Perhaps we may not expect to see each other again on this earth. Do you take heed also to this our religion. I do not say this as distrusting you. I only am to be pitied. I was too long lost; and even now I am very much afraid of those things that destroyed us. But as much as I can now do, that I may look carefully to our Great Father in Heaven, that is what I say to you now.

And I tell you now how I have lived. I lost one of my children. Afterwards I thought I could never be comforted, I had so loved my child. But I thank Him that is above, that he thought good to leave me my other children. I am very much pleased at what the whites have done here at Bowweting. Truly they have had compassion on us. I am not now such as I used to be before I prayed. I do not now wish for those things I used to wish for. Now those that are here at Bowweting are to me as my own brothers. I tell you also that teachers are more abundant at Bowweting, but there are still many wicked men rejecting prayer [religion.] This is still I say to you. I request that you will send to me your thinking. I salute all your family.

Thegud.

On Wednesday, the 7th inst., the Presbytery of Charleston Union dissolved the pastoral relation of the Rev. Dr. William A. M'Dowell, to the third Presbyterian church, in the city of Charleston. In a letter to the Chairman of the Executive Committee of the Board of Missions of the General Assembly, Dr. M'Dowell has announced the acceptance of the office of Corresponding Secretary and General Agent of the Board of Missions of the General Assembly, and that he expects in a few weeks to enter upon the duties of his office.—*N. Y. Obs.*

Stated Supplies.

Some time ago we were looking over the Statistical tables, published with the Minutes of the General Assembly, for 1832, and felt surprised upon observing so many of the ministers designated as *Stated Supplies*. Curiosity induced the writer to count them; and while he did this, he also took the number of ministers *without charge, vacant churches*, and other particulars which appeared, at the moment to be interesting. The results were as follow:

Total number of	Ordained ministers,	1,729
"	Pastors of churches,	704
"	*Stated Supplies*,	498
"	Without Charge,	372
"	Officers in Theol. Seminaries and Colleges, Agents, Missionaries, and Editors,	155

Thus it appears that the proportion of Stated Supplies to settled Pastors, is nearly as *five* to *seven*,—a result which we were not prepared to expect, and exhibiting, in our apprehension, a very unfavorable symptom of the state of many of our churches. In the Synod of Utica, there were, (in 1832,) 32 Pastors, and 32 S. S.—in the Synod of Geneva, 50 Pastors, and 60 S. S.—in Genessee Synod, 19 Pastors, and 59 S. S!—in that of North Carolina, 22 Pastors, and 22 S. S.—in that of West Tennessee, 6 Pastors, and 25 S. S!—in that of Missouri and S. Alabama, 9 Pastors, and 27 S. S.—and in the Synod of Illinois, *no* Pastors, and 18 S. S! We have no doubt that, in many cases, this predominance of the number of Stated Supplies over that of ministers, is to be attributed to the still infant and unsettled state of the churches; but in too many instances, we fear it must be accounted for on principles much less satisfactory, and indicative of a state of feeling which is neither in harmony with spiritual prosperity nor with sound Presbyterianism.

We found the number of *vacant churches* to be 670, nearly *one third* part or, at any rate, considerably above *one fourth* part of the whole number of churches. The reader will observe, that in the same year, there were 372 ministers without charge who, if health and strength permitted, might do much towards supplying all our vacancies. The number of communicants in the vacant churches, as far as they were reported in 1832, amounted to 30,665, being about *one seventh* part of the whole number of communicants; but, as a great many of these churches made no report, the given number falls short of the truth.—This is a very large number of Christian professors to be without the stated preaching of the gospel. Let sympathy for their situation prompt to a liberal support of our Boards of Missions and of Education.—*Cin. Standard.*

Instruction of Slaves.

New Hanover, Va.—The Editor of the S. R. Telegraph says:—

From a correspondent, we learn that a great reformation is witnessed among the colored people in New Hanover. Great anxiety, he says, is manifested among the owners of slaves to have them taught the way of life.—We rejoice to know that there is increasing attention given to this subject—that Christian masters are beginning to see that by direct and unwearied efforts, much may be done to enlighten the slave, and impart to him the knowledge of the way of salvation. Many are aware that the excuses which have been repeated for neglecting this duty, are not such as will bear the test of the final judgment, and are endeavoring successfully to overcome the obstacles which have excluded the slaves from the knowledge and privileges of the gospel. To instruct them aright on this subject, is a labor accompanied with difficulties —but the difficulties, which attend the performance of duty can excuse no one from neglecting it, if it indeed be practicable; and enough has been done in this work to show that God smiles upon the use of appropriate means, and makes his word instrumental in the conversion of sinners among slaves, even as among others.

Savannah river mission to the blacks. —Rev. S. J. Bryan writes to the Christian Advocate and Journal, May 4, 1833;

I have been much encouraged in finding my way opened by their owners, and a general disposition on the part of the blacks to hear, and learn the way of salvation.—It is believed the most efficient method of teaching that people will be the catechetical, and with us, you are aware, it can only be done orally.

I have over one hundred children which I must meet and catechise every week. I have divided them into eight classes, and placed one of the most intelligent adults over each class, he taking the oversight of the class, and assisting at night to teach; these leaders report to me on Sabbath how the children have behaved and learned. Every Sabbath I meet the men, women and children together, on their own plantation, and catechise and preach to two, and some Sabbaths three congregations, and preach two and sometime three nights in the week. I have on both sides of the river, over 1,000 with whom I thus labor.

Fifty adults have given their names, and the most of them, I believe, are in earnest in seeking the way of salvation. I trust the great Spirit of all good is in the work, and that these people who have long been sitting in the region of the shadow of death, will see the true light, and hear the joyful sound of the gospel of the Son of God.

Greece.

Extracts from the Journal of Rev. Elias Riggs.

Mr. Riggs and his wife, with Miss Mulligan, of the American Episcopal Missionary Society, arrived at Athens on the 30th of January. A few extracts will be given from his journal, containing his

First Impressions at Athens.

Feb. 1, 1833. Spent the afternoon at Mr. Hill's. Visited Mrs. H.'s infant and female schools. The former contains about 150 pupils. It was indeed truly interesting to see such an assemblage of young immortals collected from families where they would receive no instruction, and here imbibing the first principles of divine truth and preparing to become useful members of society. In the girls' school, heard Mr. Hill expound a passage of Scripture in Greek.

2. Accompanied Mr. King this morning to his Hellenic school. It was his regular weekly lecture. Upwards of sixty were present. The scripture lesson was the 27th chapter of Matthew. My heart burned within me, while Mr. K. developed in the presence of this interesting assemblage of youth, the pure, simple truth of the gospel; especially when, remarking upon the third verse, he pointed out the difference between true and false repentance, and showed the necessity of the former in order to salvation. I could not help feeling that if no other access could be gained to the people this opportunity ought to be considered invaluable.

3. Sabbath. This morning accompanied Mr. King to his usual exercise with the Hellenic and Lancasterian schools. Attendance on the Sabbath is voluntary. There were, however, more than 100 of the scholars present and a few others. After the exercises, which consisted of reading and expounding the Scriptures, prayer, and singing, Mr. K. distributed to each person present a copy of the ten commandments, recently printed at the Malta press, without note or comment, remarking at the same time that it was the *constitution* which the King of kings had given to all his subjects. They were received with apparent pleasure by old and young.

Mr. King's service being finished, we all repaired at eleven o'clock to Mr. Hill's, in compliance with his invitation, and united with our Episcopal brethren in the celebration of the Lord's supper.

The Kirk of Scotland.

The following is from the proceedings of the General Assembly, held in Edinburgh, May 16—27, 1833:

OVERTURE ON CALLS.

Dr. Chalmers moved,—"That the General Assembly having received various overtures on the subject of Calls, do find and declare that it is, and has been since the Reformation, the practice of this Church that no minister shall be introduced into a parish or pastoral charge contrary to the will of the congregation; and in consequence of doubts and misapprehensions being entertained on the subject, whereby the just and salutary operation of the law has been impeded, the General Assembly declare it as their opinion, that the dissent of the majority of the male heads of families residing in the parish, who are members of the congregation, and have been in communion with the Church for two years, shall prevent his introduction; and to carry this declaration into effect, a Committee shall be appointed to consider the best means of effecting it, and to report to next General Assembly."

Dr. Cook moved, as an amendment,—"That in all cases of presentation to a vacant parish, a majority of the congregation may give in to the Presbytery objections of whatever nature against the presentee. That the Presbytery shall consider these objections, and if they find them unfounded, shall proceed to the settlement; but if they find them well founded, shall reject the presentee; it being competent to all parties interested to dissent from the sentence so pronounced."

After a long debate, the Assembly proceeded to a vote on the two motions, when there appeared for Dr. Chalmers's motion, 137; for Dr Cook's, 149; majority, 12.

So Dr. Chalmers and others, who wish to secure to the people a voice in the selection of their pastors, are defeated.

The Holy Bible in Chinese.

A second edition of the Bible has recently been published at the Anglo-Chinese College, Malaca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks. Had the college been the means of accomplishing nothing more than the publication of this and a former edition of the Bible, we should think its founder and contributers abundantly repaid for all their labors. But we know from good authority, that many of the students, who have been educated in the college, are now filling respectable stations, civil or commercial, in the Straits; and that some of them are teaching the English language in Pegu and Cochinchina. And above all, we rejoice to know that some have there received the gospel in the love of it; obey its precepts; enjoy its consolations; and assist, even in China itself, in diffusing a knowledge of its righteous requisitions and its glorious promises.—*Chinese Repos. for March.*

From the Colonizationist.

Temperance in Liberia.

The following communication is from the Vice Agent of Liberia, the colored gentleman who recently visited this city.

In answer to your questions, 1st, What is the history of the use of ardent spirits at and about the colony by the different classes of population?

2nd, What is your opinion of the means to be used for the better promotion of temperance in the colony hereafter?

Ardent spirits were an article introduced by slavers, ever since the commencement of the slave trade, and had become an article of great demand.

From my first arrival at the colony, it has been my wish to abandon the use of ardent spirits; and not my wish only, but it was the wish of the principal citizens in the colony. But to abolish it at once we found impracticable. In the early state of the colony we were dependent on the natives, and had to use all means in our power, to effect the great object for which we embarked.

The time was when the colonists themselves thought it advisible to use a little stimulus for the preservation of their health; and when we employed a native, his first inquiries were, 'how much rum am I to have?' and unless you would give them rum you could scarce get them to work at all; we generally gave them at that time about two glasses a day.

But the time has now arrived when the colonists—*the principal part of them*—find that the use of ardent spirits is an evil, from which no good can arise. Most of them have heretofore abandoned the use of it entirely. The natives that could not be hired at one time without first agreeing to allow them their usual allowance of rum, will work for us at this time without scarcely mentioning the want of it. No public laborers in the colony at this time are allowed rum.

You find, sir, it is my opinion upon the whole, that moderate means should be used if we expect to be successful. We have raised temperance societies in the colony, and much good has resulted from them; and I have no doubt that in a short time the sale of that article will not be known there.

In this brief manner, sir, I have given you an imperfect account of the use of ardent spirits in the colony. Hoping that you will find enough in it at any rate to understand what I mean. In great haste, I am, dear sir, respectfully your obedient servant,

Boston, July, 1833. A. D. Williams.

Revivals.

Winchester, Ten.—The Rev. J. A. Copp informs us, that Thursday, 27th of June, was kept by the citizens of Winchester, Ten. as a day of humiliation, fasting and prayer; on which occasion, God was graciously pleased to pour out his Spirit, and revive his work, in the congregation there. From 16 to 20 have made a hopeful profession, and we earnestly pray that this may prove only the commencement of a great work. Did all the citizens of the towns and country of this great valley imitate the above conduct, we would speedily hear our fellow citizens crying for mercy, instead of trembling at the just judgments of the sin hating God.—*Nashville Revivalist.*

Franklin, La.—We are happy to inform our readers that, by a letter from the Rev. J. W. Ogden, of Franklin, La. dated June 21, 1833, we are informed that the prospects of a revival of religion are brightening in that section. Some Sabbath Schools have been formed, and are liberally supported. Considerable accessions have already been made to the church. Their meetings are large, attentive and interesting—their calls are pressing for more ministerial aid—and they are anxiously desirious to be remembered by all the people of God, at the throne of Grace.—*Ib.*

Revival at Jacksonville, Ill.—The last two Sabbaths Br. Hale and myself have spent in Jacksonville. We had a meeting every day last week. The Lord has heard the prayers of his people, and visited them with the gracious influences of his Holy Spirit. Thirty or forty, I suppose, have been anxious for their souls, and quite a number trust that they have chosen the Saviour for their portion; how many, I am not able to say. The state of religious feeling in the college has been, for several weeks, of a very interesting character. A death occurred some time since, among the students, which was blessed to the awakening of a number. Two or three indulged hope previous to the commencement of our meeting, another has been added to the number since, and to-day, one of the most promising young men in the institution is in such agony of mind as to request his pious companions to pray for him. There is an earnest spirit of prayer among the pious students. Some others are more or less anxious.—*Corr. of the Home Missionary.*

Revival in Monroe Co., N. C.—On Friday, the 26th ult. a protracted meeting commenced. The truths of God's word were presented with great plainness and simplicity. On Saturday and Saturday night, the deep distress and trembling anxiety of awakened sinners was often manifested by sighs, tears, and cries of "*What shall I do to be saved?*"

It is impossible to ascertain with accuracy the exact number of those who embraced the Saviour: it is believed, however, that not less than 100 (probably more) were the hopeful subjects of converting grace from the Sabbath morning to the close of the meeting. When the time of separation arrived, there were few careless unconcerned sinners in the assembly, and christians felt that it was good for them to be there. The judgment day alone will make manifest the results of the meeting.—*Southern Rel. Telegraph.*

Revival in the Valley of Virginia.—We rejoice to learn that the revivals in the Valley of Virginia, and in the counties of Charlotte and Prince Edward, recently noticed in this paper, are extending. Under the influences of the Spirit, with which the Lord accompanies the truth in those favored churches, many, we understand, have experienced the efficacy of the gospel as the power of God in changing their hearts, and give hopeful evidence of having passed from death unto life."

A gentleman from Prince Edward informs us that about 40 cases of hopeful conversion, are known in the congregations of the Village Church and Briery.

A protracted meeting was commenced at the Church in the vicinity of the College and Theological Seminary, on the 16th inst. The services, conducted by Rev. Mr. Baker, had been continued daily for six or seven days, when our informant left the neighborhood. The congregations were large, attentive, and solemn; several had expressed hopes of conversion to God; many were deeply serious, and personally interested in the great question of salvation which the gospel presses upon the conscience of the sinner as one of infinite moment.—*Ib.*

Bethel Church, Augusta Co., Va.—By a recent letter we learn that the Lord has done wonders in the Rev. Mr. McFarland's congregation. Our correspondent, who is a member of that church, states that a protracted meeting was commenced at Bethel, on Thursday the 8th inst.

"The day (he says) was observed by us as a season of humiliation, fasting and prayer, and we have been engaged ever since in prayer, preaching and hearing the word, from sunrise in the morning till late at night. And the Lord has been pleased to pour out his Spirit in a wonderful manner, as we believe, in answer to the prayers of his people. The Lord's supper was administered on Sabbath week, [the 11th of August] when 12 persons were admitted to the communion; and again on last Sabbath [the 18th inst.] when 91 were added to the church; and many more would probably have been admitted, could the session have examined them. We feel that the work is but just begun."—*Ib.*

Missionary Spirit in Prussia.—At a late Missionary meeting in England, the Rev. Andrew Reed said:

In Prussia a very useful missionary society had arisen in the valley of Barmin, which sent forth 13 missionaries, and had a college in which were 20 students, educating for missionary labors. They had also a *Missionary Chronicle*, published every fortnight, with a circulation of 14,000.—*Ib.*

Baptist Home Missionary Society, (England.)—The annual meeting was held in London, June 25. The Society employs upwards of 100 agents, has collected 300 congregations within 15 years, and 10,000 children have been connected with its Sunday Schools. Expenditures for the year, about $9,300.—*Ib.*

British African Colonization Society.

A London paper mentions briefly the formation of a *British African Colonization Society*. We had before seen a notice of a preliminary meeting of invited friends of the object, which seems to have been disturbed by the unexpected presence of Mr. Garrison and others. At the general meeting the Duke of Sussex took the chair, supported by Lord Bexley, Mr. Potter, M. P., Mr. Buckingham, M. P., Mr. Roebuck, M. P., Mr. Elliot Cresson, and the Rev. Dr. Kenney. There was a very warm debate between the friends and the opposers of the measure; but the resolutions for forming the Society were finally carried.—*Bost. Rec.*

From a Correspondent of the Home Missionary in Ky.

Another Gospel.

I beg leave here to say, that there is "*another Gospel*" preached among us, that is adapted to the spirit of the times, and proves itself so by its success:—the *Campbellite* and *New Light* heresy of "remission of sins in the act of *immersion.*" One man in this county has immersed 119 the last two weeks; and through the state, I am told, they are *plunging* their hundreds. If men can be made to believe this doctrine, it is natural for them, at such a time of alarm as the present, to go into the water, and a community like ours, so ignorant of the scriptures, influenced by fear, and addressed with all the cunning sophistry imaginable, when the system is so much in accordance with the human heart, promising relief, and still granting indulgence in sin, can be very easily made to *believe*. It appears almost impossible to make headway against this error, especially under the present excitement.

I have often said, the current must run until it runs out of itself. All evangelical denominations look on with a marvel, to see the power of *water salvation over that of Christ and him crucified*. A few weeks, however, will expose the weakness of this power, in its insufficiency to hold back its votaries from the vices and sins of their former life; and then, perhaps the mind of the populace will be prepared to look at *truth*.

WESTERN LUMINARY.
LEXINGTON, KY.
WEDNESDAY, SEPTEMBER 11, 1833.

REMOVAL.

☞ *The Office of the Western Luminary is removed to the room over the store of Caleb Worley & Co. on Main street, opposite the Court-house; where orders for all kinds of Printing will be thankfully received and promptly attended to. Entrance through the passage, second door below Mr. John Norton's Apothecary Shop.*

Campbellism—By Rev. Dr. Cleland.

We would again call the attention of our readers to the prospectus in to-day's paper for the publication of this work. Last week we made some remarks on this subject. We have since conversed with the author, and made the final arrangements for preparing the work for the press. It will contain a considerable amount of new matter, with an entire revision of that which appeared in the Luminary.—Those who feel disposed to aid in effecting the publication, will do well to commence procuring subscribers immediately, as it is important the work should be put to press as soon as practicable.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid*) will be thankfully received and promptly attended to.

Death Blow to Mormonism.

It is known to many of our readers, that the deluded sect calling themselves *Mormons*, have emigrated, in considerable numbers to Jackson county, Missouri; and formed a settlement there, called *Independence*. This they have regarded as the *Land of Promise;* and have styled their village Mount Zion.

The Mormons appear to have been in bad odour with the inhabitants of that region from their first arrival. The excitement against them has been increasing ever since. At length it reached so high a pitch, that about five hundred of the citizens of Jackson county held a meeting, on the 20th of July last, to adopt means to "rid themselves of a set of fanatics called Mormons." A committee of seven was appointed to report an address and resolutions to the public. At a subsequent meeting, the address and resolutions were adopted. The address, after adverting to the deliberate and deep conviction of duty under which the meeting was acting, gives a succinct history of the sect in that region, and describes some of the evils resulting to society from their peculiar doctrines and conduct. It closes with the following:

"We do hereby most solemnly declare

"1st. That no Mormon shall, in future, move and settle in this county.

"2d. That those now here, who shall give a definite plege of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested, until they have sufficient time to sell their property, and close their business, without any material sacrifice.

"3d. That the Editor of the Star be required, forthwith, to close his office; and discontinue the business of Printing; and as to all other stores or shops belonging to the sect, their owners must, in every case, strictly comply with the terms of the second article of this Declaration; and, upon failure, prompt and efficient measures will be taken to close the same.

"4th. That the Mormon leaders here are requested to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

"5*th. That those who fail to conform to these regulations, be referred to those of their brethren, who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them.*"

The Mormons, though exceedingly terrified, refused to comply with these requisitions; upon which the assembly proceeded to the printing office of the newspaper published by the society, and destroyed it. A store and machine shop was also destroyed, and various indignities committed on the persons of some of the Mormons. Giving the Mormons three days to consider the resolutions, the assembly then dissolved. At the appointed time the meeting again convened, to hear the decision of the Mormons. They were awed into submission, and entered into the following treaty:

Memorandum of the agreement between the undersigned, of the Mormon Society, in Jackson County, Missouri, and a committee appointed by a Public Meeting of the Citizens of said County, made the 23d day of July, 1833.

It is understood that the undersigned, members of the said Society, do give their solemn pledge, each for himself, as follows, to wit: that Oliver Cowdry, W. W. Phelps, Wm. McClelland, Edward Patridge, Lyman White, Simeon Carter, Peter and John Whitmore, Harvey Whitlock, shall remove with their families, out of this county, on or before the 1st day of January next, and that they, as well as the two hereafter named, use all their influence to induce all their brethren now here, to move as soon as possible—one half, say by the 1st of January next, and all by the first day of April next, to *advise and try all means in their power to stop any more of their sect from moving to this county; and as to those now on the road, and who have no notice of this agreement, they will use their influence* to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on, for the Society.

John Carrol and Algernon Gilbert are allowed to remain as general agents, to wind up the business of the Society, so long as necessity shall require, and said Gilbert may sell out his goods now on hand, but is to make no new importation.

"The Star is not again to be published, nor a press set up by any of the society in this county.

"If the said Edward Patridge and W. W. Phelps move their families by the 1st January, as aforesaid, that they themselves will be allowed to go and come, in order to transact and wind up their business.

"The committee pledge themselves to use all their influence to prevent any violence being used, so long as a compliance with the foregoing terms is observed by the parties concerned.

"To which agreement are subscribed the names of the above named committee, as also those of the Mormon brethren named in this report, as having been present, which report of the committee was unanimously adopted by the meeting, and thereupon adjourned *sine die.*"

RICHARD SIMPSON, *Chairman.*
L. D. Lucas, } *Secretaries.*
J. H. Flournoy, }

Absurd and pernicious as we regard the monstrous notions of these misguided fanatics, we cannot forbear the expression of our unqualified disapprobation of the proceedings of this lawless mob. Such conduct is disgraceful to the character of a civilized and Christian people.

Temperance in Southern Africa.

Great Temperance Meeting among the Hottentots.—*The South African Commercial Advertiser*, published at Cape Town, (Cape of Good Hope,) gives a most interesting account of a Temperance meeting held at Philipton, South Africa. The occasion of the meeting was, the first anniversary of the Kat River Temperance Society, located at Cape Town.

The meeting took place in December last. About seven hundred persons attended, most of whom had to travel several miles, though the weather was very unfavorable. Among those present, besides the resident Hottentots, were many Caffers, Mantatees, Unifinquas, Ghonaquas, and parties of other broken frontier tribes. "A volunteer detachment from the Hottentot corps from the military post, were also present. These, having obtained permission from the commanding officer, had set out before sunrise, and walked in to Philipton, a distance of eight miles, in order to assemble with their countrymen on the occasion."

The meeting lasted *six* hours; and during that time the chair was addressed by no less than *twenty-three* native speakers. We give the following specimens of some of the original and striking speeches delivered on the occasion.

A little, withered old man, it is said, clad in a sheep-skin, after listening to the proceedings for some time, rose and exclaimed—

"I am a Ghona! Why did you not tell me that something of this kind was going on, and I would have stopped away? The pen is a new fashion to us, and the book is a new fashion;—but what can we learn of Brandy?—Once my nation did not know brandy, but now what can you teach them about it? Once my people were altogether, but now where are they?—Some of the Ghonaqua people went to live in the bush with the Caffers, but I have lost them! The others were taken under the white men, and the white men have swallowed them up! But I am still a Ghona! When some of my people lived with the boers, I went to visit them. Then the boers asked me to stop and mind the cattle, and they brought me a dishful of brandy. When I held it before my mouth, it made me sneeze, and I said 'Away! it is not right; there is witchcraft in it!' That is all I know of brandy. I am a real Ghona! I am looking for my nation. It is lost; all swallowed up!"

A man named Andries Both said—"Brandy has no character. If you speak till sundown you cannot defend it. You cannot even think about it without thinking of every thing that is bad. What is it? It is not food. Oh! no! You must have much time to defend brandy.—I used to drink a great deal, though I was seldom seen drunk. I thank God that I made up my mind to sign. If any one thinks that he can defend brandy, let him now speak for it. Let him show what good it has ever done."

Jeptha, a corporal of the Cape Corps, here exclaimed warmly—"If any one will show me the good that brandy has done, I will pay him money out of my pocket. I know it has made me commit many shameful acts. Where are all the soldiers? Let them speak! Let them take off their coats and show their marks; let their backs tell what brandy has done for them."

Hans Jan.—"What have I got by brandy? I have got this (pointing to a bald spot on his head;) every person should confess his faults, and I tell you I have lost part of my head through the brandy! I was riding on a horse drunk, and I fell on a stone. When I got up I saw a great deal of hair and a piece of my head upon the stone. I have to thank Mr. Read and Mr. Thomson for the society they have made, and I hope God will keep me from being as before. When you drink brandy it makes you think of every thing that is bad; it makes you wish for things which do not belong to you; and after you have drunk, it makes you thirsty again. But this river is sweet, and you may drink the water in peace.

Foreign Distribution.

Last week we published, with some comments of our own, a resolution of the Bible Society of this county, to endeavour to raise *five hundred dollars*, to aid the American Bible Society in their grand enterprise of supplying the reading population of the entire world with the word of God, in the course of twenty years. We have since learned, that the Oneida (N. Y.) Bible Society has pledged itself to raise *four thousand* dollars, to aid in accomplishing the same glorious object. The Connecticut Bible Society has also pledged *three thousand* dollars to the same object. Many other Societies in different parts of the country are manifesting their willingness to enter the same ample field.

Deaf and Dumb Asylum.

By reference to our advertising columns, it will be perceived, that Dr. Luke Munsell and lady have been appointed Superintendent and Matron of this interesting and important institution, in place of the late Rev. Mr. Kerr and lady.

The Rev. Samuel V. Marshall, pastor of the Woodford (Presbyterian) Church, has been appointed Professor of Languages in Transylvania University.

Rev. Dr. Fisk.

We learn from the Pittsburgh Herald, that this gentleman, who it will be recollected was appointed by the last General Assembly a professor in the Theological Seminary at Alleghaneytown, Pennsylvania, has signified to the directors his acceptance of the appointment.

First Lessons in Geometry.

The indefatigable Josiah Holbrook, the able and zealous advocate of the Lyceum system, and the author of so many admirably written elementary school books, has again presented the public with one of his happiest efforts. The title of this work stands at the head of this article. Before we examined this ingenious and interesting production, we had no idea that the science of Geometry was susceptible of being brought down to the infantile capacity as Mr. Holbrook has conclusively proved it to be, in his admirable little work. He has exhibited the first principles of this branch of mathematical study in an extremely lucid and simple manner, and thrown a charm around a branch which generally presents any thing else than attraction to the youthful student. The author in his preface, calls this work but a slight introduction to the subject; and says, it will be followed by one or two volumes of a similar character.

Hints on Colonization and Abolition, with reference to the Black Race.—This is the title of a pamphlet of 25 pages, we received by mail a few days since. Although the author's name is not mentioned, we have no difficulty in readily recognizing the original and striking style of an old acquaintance, and former valuable contributor to the columns of our paper. This is a very able production, on a subject which is exciting an increasing interest throughout the United States, and we may say, the world. The author discusses the subject in its various bearings, with candor and discrimination. He shows the injustice of perpetual slavery, and the impracticability of the scheme of immediate abolition, and relies on African Colonization as the grand remedy to free our country from the dreadful incubus which threatens its destruction. We shall give some extracts from this pamphlet, in a future number.

American Quarterly Register.

The August No. of this able periodical lies upon our table. The following is the table of contents: 1. Population of the United States, 2. Table of some of the leading observations and discoveries in Mathematics and Natural Philosophy; 3. List of American Authors; 4. Manual Labor Schools; 5. Literary Institutions; 6. View of Theological Seminaries; 7. Commencements and Vacations at the Colleges; 8. Medical Schools in the United States; 9. Reviews and Magazines; 10. China and the surrounding Countries; 11. Western Asia; 12. Memoir of Worcester Handerson; 13. Spiritual ignorance; 14. Perseverance in doing good; 15. John Foster—Education Societies; 16. India; 17. Egypt; 18. West Indies; 19. Conquests of Russia during the last sixty years; 20. Army of France; 21. Notices of New Publications, Journal of American Education Society, &c.

National Preacher.—We have received the No. for August of this periodical. It contains two sermons from the pen of the Rev. Richard S. Storrs, of Braintree, Mass. The subject of the first is, "Unsearchable riches of Christ;" founded on Eph. 3: 18. The other is entitled, "Preparation for meeting God:" text, Amos, 4: 12—"*Prepare to meet thy God.*"

Earthquake.

A smart shock of an earthquake has been recently experienced generally throughout the Eastern and Southern states. The Southern Religious Telegraph, published at Richmond, Va. contains the following:

"The shock of an earthquake was felt in this city—and as we learn, in Fredericksburg, last Thursday morning about half past 6 o'clock. The shock was so great here that the windows rattled violently. The noise of the earthquake, as heard in the coal-pits in the vicinity of this City, it is said, resembled that of a mighty torrent of water, rushing into them. In Mr. Brown's pit a fatal accident occurred. One of the men, alarmed at the shock, seized the rope to which a bucket of coal was attached, and when raised 80 or 100 feet he lost his hold and fell back this distance, with such force as to destroy his own life and that of another workman on whom he fell.

We learn from the last number of the African Repository, that the contributions to the American Colonization Society, from the 5th of July to the 10th of August, amount to $4,831 5.

For the Western Luminary.

A Book on Slavery.

Mr Editor:—I have lately read a book on Slavery, published by *Mr. A. T. Skillman*, of Lexington, which is deserving of much commendation. The subject is one of vast importance, and of the most thrilling interest. Much has been, and is now said and written on it.—But of all the publications on this subject, this book I like the best. I have several reasons for liking it:

1. It is written by a Southern man—a Virginian—once a slave-holder.

2. It is candid, temperate and honest.

3. It looks mainly at the *right and the wrong* of slavery, not at the profit and loss, advantages and disadvantages, the expediency, policy, &c. &c.

4. The word of God, the principles of common justice and honesty, and the decisions of conscience are brought to testfy on the question and help to settle it.

5. It is written in a plain, straight-forward style; yet the book is by no means dull. There is a chastened zeal add earnestness, which gains and keeps alive the attention of the reader.

My object in these remarks is to present the book to the consideration of your readers, and urge them to get it, and carefully peruse it.—Enquire for Letters on Slavery, by J. D. Paxton. CYPRIAN.

For the Western Luminary.

Donations for the American Board of Commissioners for Foreign Missions, received since March 6, 1833.

Bardstown, Ky. collection in Pres. ch. $18 50; Hamilton, O. monthly concert collection, 10; Muddy Run, Robert Miller, 5; Athens, O. Female Miss. Assoc. 2; Newport, Ky. S. S. children, 14 cts.; Georgetown, Ky. Pres. ch. and congregation, 15; Scott county, Ky. Harmony Pres. ch. Rev. S. Salisbury pastor, 25; Lane Seminary, O, monthly concert collections, 20 48; Cincinnati, O. monthly concert collection in the 2d Pres. ch. on the 1st of April, 30; collection at the monthly concert holden on the 6th of May, in the 3d Pres. ch. 10; Washington, Ind. Mrs. Hawly, 1; Bloomington, Ind. little boy, 25 cts., Crawfordsville, Ind. Female Benev. Society, 15; Maysville, Ky. monthly concert collections, 16; Flemingsburgh, Ky. Pres. ch. 26; Concord, O. Pres. ch. and congregation, Rev. Wm. Gage, pastor 17; Salem, Ross county, O. Miss. Soc. box of clothing valued at 37; cash, 5; Huntsville, Ala. subscription taken in Pres. ch. 79 12½; Ripley O. Miss. Soc. 5; Crawfordsville Presbytery, by hand of Rev. Mr. Post, 16 06; Millville, Ohio, Indian Creek Miss. Soc. 5 50; clothes valued at 4 62½; Oxford, O. monthly concert collections for Palestine mission, 25 25; *two boys, brothers, each 4,—8; Madison, Ind. Pres. ch. 44 75; Granville, O. monthly concert collections, and avails of gold rings, 15 47; Master Curtis Bancroft, for heathen children, 1; Walnut hills, O. Samuel Kemper, 8; Elnathan Kemper, 20; Chillicothe, O. subscriptions and donations in the Presbyterian church, 40 61¼; Cannonsburgh, Pa. donations, mostly from the students and officers of Jefferson College; 41 05; Marietta, O. a part of the subscription in the Pres. ch.† 30; cash collected on notes in favor of the Board by Col. Stone, 44 05; Chester, O. collections in the Presbyterian church, 23 32; Cincinnati, Ohio, monthly concert collection in the 6th Pres. ch. June 3, 10; in the 2nd Pres. ch. July 1, 9 36; ‡Gentlemen's subscription in 2nd Pres. ch. 173 50; Ladies' subscription in do. 107 32, subscription in the 6th Pres. ch. 200 50; §subscription in the 3d Pres. ch. 21 50; Lane Seminary, O. monthly concert collections for June and July, 8 86; subscription of the students in part 126 19: 73 81 still due; Putnam, O. from Female Miss. Soc. 20 56; Washington co. Ind. monthly concert collection, 2 25: Danville, Ky. avails of a watch given by a student 10; Vermont, avails of gold beads, by S. Fox, 3 75; Fairhaven, Vt. R. Fitch, 1; Delhi, O. subscription of the Pres. ch. in part, 6 13; Georgetown, Ky. from a lady on her death bed, by the hands of the Rev. S. Salisbury, 5; Woodford co. Ky. Harmony Pres. ch. 10; Reading, O. subscription in Pres. ch. 15 21; donation of Mr. Samuel Boyd, 12; Oxford, O. monthly concert collections in Pres. ch. 11 34; Walnut hills, O. friend of missions, 3; Zanesville, O. from individuals, 27. Total, $1,439 65¼. A. Bullard,

Gen. Agt. A. B. C. F. M. West. States.

Cincinnati, July 2, 1833.

Monies received in payment for the Miss. Herald since March 6, 1833.

Rev. C. Parish, $1 50; Rev. J. J. Rice, 1 50; Rev. E. Gorland, 1 50; Lot. Hulick, 1 50; James Picken, 1 50; Michael Cowan, 1 50; John Joliff, 1 50; Robert Groudy, 1 50; Rev. Mr. Hourley, 6; James Blake, 1 50; M. B. Robinson, 1 50; Sophia Danforth, 1 50; John D. Evens, 1 50; John Bond, 1 50; Robert Dill, 1 50; Rev. Timothy Alden, Agent for the Herald, 16 46¾; Mr. Burgoyne, 1 50; B. Dalhur, 1 50; Hollyday, 3; Jno. Morton, 1 50; Rev. B. G. Messenger, 1 50; Miss A. Chapin, 1 50; Rev. M. Goleday, 3; Mrs. Wasson, 1 50; J. Stelle, 3; W. King, 1 50; Dr. Haynes, 3; Mr. Westerfield, 1 50; Rev. Hugh S. Fullerton, 1 50; Mrs. E. Martin, 1 50; Rev. A. Greenwood, 1 50; Erastus Bingham, 1 50; Edward Munger, 1 50; Thomas Newport, 3; T. Grosvenor, 1 50; Samuel S. Gleason, 1 50; Rev. Mr. Carr, 1 50; Rev. J. Reynolds, 1 50; Rev. Mr. Wallace, 1 50; Samuel Rogers, 1 50; F. Ball, 1 50; W. Davidson, 1 50; Thomas Henworthy, 1 50; J. Morrison, 1 50; Mary Scott, 1 50; W. B. Cowperthwait, 1 50; E. E. Morrison, 1 50; W. S. Boal, 1 50; Rev. Wm. Cox, 1 50; Rev. George Warren, 1 50; James Moorhead, 1 50; J. C. Meeks, 1 50; V. Pierce, 1; E. M. Stickney, 1 50; Joseph Crocker, 1 50; Robert Davis, 1 50; H. Neely, 1 50; Lucy A. Mosely, 1 50; Calvin W. Fox, 1 50; Mary Stone, 1 50; A. S. Cushman, 1 50; H. A. Axtell, 1 50; Louisa Pierce, 1 50. Total, $120 96¾.

Grand Total, $1,560 62. A. Bullard,

Gen. Agt. A. B. C. F. M. West. States.

Cincinnati, July 1, 1833.

Donations for the A. B. C. F. M.

The following donations of clothing, &c., designed for the Indian Missions under the care of the A. B. C. F. M. have been recently received at the Miss. Room in Cincinnati, viz. From the Troy Female Miss. Assoc. O. a valuable box of clothes, not estimated. From Putnam Fem. Soc. clothes, &c. valued at $72 47; shipped from Manchester, O. three barrels of flour, one box of clothes, and one iron kettle, donors and value unknown. From Athens, O. one piece of calico, valued at 75 cts. One box of clothes *supposed* to have come from Chillicothe, nearly or quite ruined by the moths.* From Meadville, Sewing Society, in Pres. ch. clothes, &c. valued at $45. From Zanesville, O. clothes valued at 21 74. A. Bullard,

Gen. Agt. A. B. C. F. M. West. States.

---

*One of these boys obtained his $4 by voluntarily going without butter, coffee, tea, and sugar, one year. The other earned his by labour performed during his hours of relaxation from study.

†Between 140 and 150 dollars were subscribed by 16 persons, at the close of a missionary sermon.

‡$20 more have been subscribed by the Gentlemen in this church, most of which will probably be paid.

§$21 more have been subscribed by this church.

*These clothes had probably lain in the box several years before they reached Cincinnati. Such donations should always be forwarded immediately after they are made. When there are wollen articles in the box, tobacco or camphor should always be put in with them.

For the Western Luminary.

Lines written by a Friend, on hearing of the Death of Samuel E. Hall.

Mr. Editor:—If you think these desultory lines will not disgrace your paper, you will gratify, by inserting them, one who during his short life, sincerely loved the deceased.

Samuel, that much lov'd youth is gone,
To me he was most dear;
Yet does my heart seem turn'd to stone,
I cannot shed one tear.
My feeble muse has oft essay'd
To paint my deep distress;
In vain I ask the muse's aid,
My feelings to express.
From infancy this lovely youth,
Was gentle, good and kind;
Fine talents, manliness and truth,
Characterized his mind.
Yet this dear youth unconscious was,
Of his superior worth;
Nor dreamed he of the warm applause,
His excellence drew forth.
When dawning into manhood's prime,
He sought and found his God,
We hoped in no far distant time,
He'd sound his praise abroad.
Dear youth, thou art a public loss,
But thou so much hast gain'd;
Resigned, we would take up the cross,—
But ah! our hearts are pain'd.

Foreign News.

From London and Paris papers to the 31st of July.

William Wilberforce, Esq., the illustrious philanthropist, died in London on the 28th of July, in the 74th year of his age.

The Miguelites, under their new commander, the French General Bourmont, the hero of Algiers, have been repulsed, it is said with great slaughter, in their attack upon Oporto.

St. Ubes, fifteen miles from Lisbon, has fallen into the hands of the Pedroits. The Pedrote fleet was spoken on the 22nd of July, about six miles from the mouth of the Tagus, and official intelligence has since been received of the blockade of Lisbon, and other ports under the authority of Don Miguel, by the Queen of Portugal, sustained by an effective naval force.

Official information has been received by the agents of Don Pedro, that the chief part of the Island of Madeira, has declared in favor of Donna Maria.

The cause of reform meets with less opposition than was anticipated in the House of Lords. The Irish Church Temporalities Bill was read a third time in the House on the 30th of July, by a majority of fifty-four.

In the House of Commons, the discussion on the details of the Slavery Abolition Bill was going forward, and there was every prospect that the bill would pass without material alteration.

The disabilities under which the Jews in England have labored, have at length been taken off by a decisive vote in the House of Commons. They will now be entitled to a seat in Parliament.

In conformity with the rules observed in such cases, the name of Captain Napier, the hero of Cape St. Vincent, has been struck from the list of captains in the British Navy. In announcing this fact to parliament, Earl Grey took occasion to bestow many compliments on the skill and bravery of the gallant officer,—compliments which were loudly cheered from all parts of the House.

A conflict took place on the 12th at Coote hill, Ireland, between a party of Orangemen and their opponents, in which four of the latter were killed, and a number on both sides wounded.

The cholera had again made its appearance in Paris. Several most melancholy cases had occurred, and the minister was compelled to convene the almost defunct cholera board. A few cases had also occurred in London, but there was no alarm.

The Melpomene, French frigate, on board which the cholera had made sad ravages, is stated to have been sunk by order of the Board of Health of Toulon.

The Viceroy of Egypt is said to be about sending an agent to London to continue negociations already commenced relative to the proposed completion of the canal for connecting the Nile with the Red Sea at Suez.

According to commercial letters from Jassy, another dreadful fire had taken place there, in which the half of the city that escaped the preceding fire, fell a prey to the flames.—*N. Y. Observer.*

Great Britain.

Irish church bill passed to a third reading.

London, July 31st.—Yesterday, in the House of Lords, Earl Grey moved the third reading of the Church Temporalities (Ireland) bill. This led to considerable debate. Lord Wynford, the Duke of Wellington, &c. opposed the bill. Lord Bexley opposed the bill, and deprecated the principle of vesting in Commissioners the whole landed property of the Church of Ireland. He considered that the reduction proposed by this bill to be made in the revenues of two of the Irish bishopricks, on the ground that these revenues were at present too large, went very far to establish the principle of Agrarian law. The House then divided upon the motion that this bill be read a third time, when there appeared—

Contents present,	70
Proxies,	65
	—135
Non-Contents present,	50
Proxies,	31
	—81

Majority in favor of the third reading,—54

Progress of the Slavery bill.

London, July 31.—The House of Commons last night went into committee on the Slavery abolition bill, Mr. Stanley moving the 25th, or compensation clause, the consideration of which had been deferred from Monday night. Sir E. Wilson proposed, as an amendment, to substitute "£15,000,000" for £20,000,000," and said that there was very little cause for hope of co-operation in the colonies, as the West India interest resisted the adjustment of this great question. Mr. Stanley opposed the amendment, it being unsupported by any arguments or statements for reducing the sum. He regretted the want of the co-operation of certain West India agents; but he remarked that they were not the West India body. He also observed that such colonies as did not cooperate to accomplish complete abolition, would not be, he considered, entitled to their share of the compensation, the condition of the grant being that there should be co-operation. Mr. F. Buxton supported the larger grant; admitting that if they were to wait till next session, abolition might be obtained for a quarter of the amount; but he contended that they could not afford to wait; that such delay would be attended with the most calamitous results to the interests of this country, the welfare of the negro population, and the safety of the colonies. He considered that to avert those consequences, it would be worth any price. He availed himself of the opportunity to appeal to the opinions of Mr. Wilberforce; and to deplore that distinguished individual's death before the complete accomplishment of the great cause in which he had so ably, strenuously, and successfully exerted his valuable life. Among the speakers who followed, Mr. Herries questioned the right to make the grant of £20,000,000 in the manner proposed; he maintained that it was unprecedented. Three o'clock put an end to the discussion; it was, of course, necessarily deferred.

France.

Anniversary of the three days at Paris.

The anniversary of the three glorious days was celebrated at Paris on the 27th, 28th and 29th of July. Great preparations had been made, and the spectacles of every description were in a style of splendor which has been rarely if ever equalled on any similar occasion.

Gallignani's Messenger, in concluding a description of the scene, says,—"Thus has terminated this long anticipated festival, from which so much was hoped and so much feared; the hopes have ripened into reality, the fears have happily ceased to exist. The result of the manifestations of the popular feelings is more satisfactory to the King and Government than if it had been allowed to be wholly uninterrupted by open opposition; since it appears from the arrests which have taken place, and the discoveries which have been made, that the enemies of social order have again put forth their utmost powers, and again proved how utterly insignificant a minority they form in the great body of citizens who have a right to consider themselves the French nation."

Portugal.

Repulse of the Miguelites before Oporto.

The accounts from Oporto are to the 26th of July. On the previous day, soon after sunrise, Bourmont pushed forward his troops in great masses, and commenced a vigorous and fearful attack upon the city. The besiegers were received with the most determined bravery. The Pedroites met every assault—at all points they were prepared—and finally, the assailants were compelled to retire. The slaughter on both sides is stated to have been immense; but on the part of the Miguelites frightful in the extreme. Nearly 2,000 of the besiegers are reported to have fallen, and the ground outside the city was literally covered with the dying and the dead. It was expected that the assault would be renewed on the following day, and that Marshal Bourmont had only retired for the purpose of taking a new leap.

In the south of Portugal, Napier remained at the mouth of the Tagus. He was expecting Villa Flor to march from St. Ubes to the heights above Lisbon, when the army and navy would make a combined attack upon the capital.

Spain.

Madrid, July 19.—The accounts received here in relation to the state of Affairs in Portugal, and the little doubt now entertained of the success of Don Pedro, have produced a considerable sensation in the public of this city, and, it is understood, not a little alarm in the cabinet. Indeed the tone of the Government, in relating the recent occurrence in the Algarves is evidently changed; the defeat of the Miguelite squadron is officially and unequivocally announced, and the adherents of the ex-Emperor are no longer styled rebels. There appears to exist a disposition to adopt a new line of policy towards Portugal; and one more advantage gained by the liberal party in that country will effect in this one what all the diplomatic skill of the late Ambassador Extraordinary was unable to achieve.

The prevalence of liberal principles in Portugal will be the signal for a change in the political system of Spain; and the downfall of Don Miguel must inevitably be followed by the resignation of M. Zea.

Obituary Notices.

Communicated.

Died, on the 8th day of August, in Boone county, Ky. Miss Cynthia Oakerson, in the 24th year of her age.

It is with peculiar feeling that this announcement is made. The deceased was amiable—one whom her acquaintance loved: but she was a christian. We regret her as our friend: but rejoice in the way in which she spent the latter portion of her life, and in the way in which she left the world.

Cynthia united herself with the Presbyterian Church, called Lebanan, on the 2nd Sabbath in March, 1832. She had, for some time, been interested in the Gospel, especially as preached from the Presbyterian desk. She had received some time before, a hope in Jesus, from her Lord himself. Her *doubt* had respect to the mode of baptism. Having had her views settled, at length, on that subject—she hastened to the table of the Lord, and to communion with his people. And, from the time of her profession no one doubted her piety.

During her last illness, our friend repeatedly assured us of her willingness to "depart and be with Christ." She agreed to the plan of treatment which her physician thought suited to her disease; but she did not *expect* to live—and probably did not *wish* to do so. She appeared disposed to trust her life or her death, to the disposal of God—knowing that he "*would do right.*"

None of us who witnessed the last days of this young lady, doubt of her present condition. Her physician was a Baptist brother; but he admired, in no degree the less, on this account—the patience, the faith, the firmness, and the sweet piety, of his Presbyterian sister. I here return my thanks to that Physician, (Dr. Waller of Burlington) for his *disinterested* and indefatigable kindness. J. C. H.

COMMUNICATED.

Died, at Bankston's Springs, Mississippi, August 27, Rev. Greenbury D. Murphy, Pastor of the Presbyterian Church at Amsterdam, Mississippi.

It may be gratifying to his friends to know, that though comparatively among strangers, he received every attention that skillful physicians and kind friends could bestow. He expressed the utmost assurance that "all was well" in relation to futurity. His remains were interred at Clinton.

TRANSYLVANIA PRESBYTERY.

The regular Fall meeting of Transylvania Presbytery will be held at Harmony Church, Garrard county, on Thursday preceding the 2d Wednesday in October, at 12 o'clock, M.

JOHN L. YANTIS, *Stat. Cl'k.*

Camp Meeting.

A Camp Meeting will be held six miles north of Lexington, on the farm of David Castleman, near Mount Horeb Church, commencing the 19th of the present month, (September,) which will be the Thursday preceding the fourth Sabbath. We cordially invite our Brethren of other denominations to attend and unite with us in this meeting. J. G. SIMRALL.

PRINTING.

TODD & SKILLMAN,

Proprietors of the Western Luminary,

HAVE just received an extensive assortment of entirely new type, in addition to their former stock. They are now prepared to execute every variety of

BOOK AND JOB PRINTING,

In a neat and workmanlike manner, and on as moderate terms as any other office in the Western country.

Lexington, September 11, 1833.

NOTICE.

SUBSCRIBERS to the Western Luminary, residing in Kentucky, who are in arrears for the paper to the estate of the late Proprietor, are requested to embrace the favorable opportunity offered by the meeting of the Synod of Kentucky, which will take place in this City on the second Wednesday in October next, to transmit their respective dues. The members of Synod will confer a favor by taking charge of any sums that may be committed to their charge for this purpose.

E. SKILLMAN, *Adm'x.*

Lexington, Sept. 11, 1833. 9–3w

LEXINGTON
Hat, Boot and Shoe Store.

JOHN LITER,

(*Late Foreman of Philip Spare,*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats,* and *Ladies' and Gentlemen's Boots and Shoes,* of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN* or *TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE—*Five or six Negroes,* who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9–tf

Deaf and Dumb Asylum.

DR. LUKE MUNSELL and LADY, have been appointed Superintendant and Matron of this Institution, in place of the Rev. Mr. Kerr and Lady, deceased.

The next Session will commence on the first Monday of next month. JAMES HARLAN, *Secretary.*

Danville, Ky. Sept. 11, 1833. 9–3w

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8–tf

LIVERY STABLES.

☞Carriages, Gigs, and Horses to Hire.☜

WILLIAMSON C. JONES,

HAVING purchased the STABLES of Mr. *Elisha J. Smith,* on Limestone street, one square above Postlethwaite's Inn, and immediately opposite the Jail, respectfully informs the public that he keeps, at all times, *Carriages, Gigs.* and Good *Saddle Horses* to hire.

His Stables are neat and commodious, and his hostlers active and attentive. Gentlemen from the country will find it to their advantage to put up their horses with him. They will receive every necessary attention.

☞Fine Saddle and Harness Horses are kept constantly on hand *FOR SALE;* and persons wishing to purchase, can always be accommodated with good bargains.

Lexington, September 4, 1833. 8–tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9–tf

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev Dr. Cleland, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "Campbellism," which appeared originally in the Western Luminary, with amendments and additions by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth,* its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

☞*Persons procuring subscribers will please return the subscription papers by the first week in October next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833.

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. Dudley.

Institutes of Medicine and Clinical Practice, by Dr. Caldwell.

Theory and Practice of Physic, by Dr. Cook.

Obstetrics and Diseases of Women and Children, by Dr. Richardson.

Materia Medica and Medical Botany, by Dr. Short.

Chemistry and Pharmacy, by Dr. Yandell.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

July 31, 1833. 3–3m

Doct. Luke Munsell, of Danville, Ky. and Corey & Fairbank, of Cincinnati, Ohio,

Propose publishing by subscription,

A MAP OF THE
STATE OF KENTUCKY,

Reduced from Doct. L. Munsell's large six sheet map of 1818; corrected and improved by him, from authentic documents, up to this date.

THE size of the Map will be four feet and two inches long, from East to West; and three feet, two inches wide, from North to South. It will be an *accurately* reduced copy of the old Map of Kentucky, with the correction of such parts as were ascertained to be incorrect, and the addition of all the new counties, county-seats, roads, &c. which have been made since the year 1818: also, a correct delineation, *from actual survey,* of the newly acquired territory South-west of the Tennessee river.—In addition to a beautiful Vignette and Title, it will be embellished with Plans of the Cities of Louisville Lexington, and Maysville, and the town of Frankfort; also, profiles of the Lexington and Ohio Rail-Road, and the Louisville and Portland Canal and Locks; a View of the State-house at Frankfort; a comparative View of the lengths and navigable distances of Rivers; and various Statistical Tables. It will also exhibit the Congressional Districts as at present arranged.

After having carefully examined the manuscript copy (which has been prepared for the Engraver,) the following individuals have given their testimonials to the accuracy and execution of the work.

Lexington, Aug. 20th, 1833.

We have examined a Map of Kentucky reduced from the large one of Dr. Munsell, and proposed for publication by him and Corey & Fairbank of Cincinnati; and consider it as embodying all the value of the original with much additional information.

C. W. SHORT, M. D. B. W. DUDLEY, M. D.
L. P. YANDELL, M. D. B. O. PEERS,
CHAS. CALDWELL, M. D. R. WICKLIFFE.

We have examined the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and have no hesitation in recommending it as one combining unusual topographical accuracy, with uncommon neatness of execution, and a considerable variety of interesting statistics

JOHN C. YOUNG, *President of Centre College.*
J. M. BUCHANAN, *Professor of Mathematics.*
Danville, August 15th, 1833.

I have examined the new edition of the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and I believe it to be a work of great accuracy and utility. Very respectfully, your humble servant. J. J. CRITTENDEN.

Frankfort, August 24th, 1833.

Frankfort, August 23d, 1833.

Sir—I have examined a manuscript copy of the Map of Kentucky, proposed to be published by Messrs Corey & Fairbank, and yourself, and am gratified to find that the public are about to be furnished with a work so correct in its delineation of the various water courses, counties, towns, &c. within the State. The changes that have occurred in many counties, the formation of others, since the publication of your first Map, render a work like that proposed very desirable at this time. I hope you will be fully compensated by the patronage of a liberal public. JOHN BREATHITT.

L. Munsell, Esq.

Terms of Publication.

The Map will be published as soon as sufficient patronage shall have been secured to justify so expensive an undertaking. It will be executed in a neat and beautiful style, coloured, varnished, and mounted on rollers; and will be delivered to subscribers at $6 per copy, payable on delivery. No subscriber will be bound to take the Map, when published, unless it fully corresponds with the foregoing description.

August 28, 1833. 7–3w

Copper, Tin, and Sheet Iron
MANUFACTORY.

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps,* of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3–tf

For the Western Luminary.

An Ode to Patience.

O Goddess! ever calm, and self-possessed,
Serene of soul amidst the storm of life,
Of undisturbed, unagitated breast;
While fears surround, afflictions, dangers, strife;
O with thy Spirit my heart imbue
Calmly to suffer, and like you
Serenely every ill to meet,
And thus to turn "each bitter to a sweet."

Labour and toil with firmness to endure,
Injustice, wrong and injury to forgive;—
Be this my morto—"Patience is a cure
For much of evil." Little can survive
Her power. Thus nerved and armed by Thee,
Safely I'll sail life's troubled sea;
And be thou Goddess! ever near,
My failing heart to strengthen and to cheer.

With perseverance help me to pursue,
Objects of duty, virtue and of worth;
And undiscouraged though reward that's due
Be unattainable. Success is not of Earth.
Resigned to God's all ruling will
Alike if good I meet, or ill;
Whate'er he gives secure to rest,
That soon or late "'twill all be for the best."

And not the greater harms of life alone
Help me to bear. But those that hourly bring
Vexation, pierce their sting, and then are gone.
'Tis these that ever fleeting on the wing,
Give momentary pain to life,
And make this scene with misery rife.
These, Patience, help me to endure,
And find thy power for every ill a cure.

J. A. J.

Hymn,

Sung at the parting of the Senior Class in Yale College, August 1oth, 1833—By C. Tracy.

Peace to the whispers of sadness at parting,
The love that hath bound us unbroken remains;
Bright rays of hope from above are still darting,
And God, who hath fill'd us with gladness, still reigns.
Cho. Peace to the whispers of sadness at parting,
For God, who hath fill'd us with gladness, still reigns.

Brief are the hours we have sojourned together,
The last sand is running—we hasten to part;
Earth hath no union but time will dissever—
To meet with the blest, be the prayer of our heart.
Cho. Peace to the whispers of sadness at parting,
To meet with the blest, be the prayer of our heart.

High be His praise, whose mercy abounding,
On us has so richly, so freely been poured;
Swell the loud chorus, in anthem resounding,
Be glad every heart, and rejoice in the Lord.
Cho. Swell the loud chorus, in anthem resounding,
Be glad every heart, and rejoice in the Lord.

Tracts.

Foreign Appropriations.—It is hoped that all the friends of the Tract cause will bear in mind the effort now making by the Committee to raise and transmit $20,000 for Tract operations in foreign and pagan lands during the Society's current year. It can only be effected by the divine blessing on vigorous efforts and liberal contributions. The Baltimore Branch have recently remitted $1,000 to aid in this great work.

Chinese Sleeve Gem.—Letters have been received from Rev. Elijah C. Bridgman, Canton, accompanied by 20 copies of *"A Sacred Sleeve Gem,"* in Chinese, published at the expense of the American Tract Society. It is very neatly printed, about the 18mo. size, adapted to be carried in the fold of the sleeve. It comprises 53 leaves, printed in the Chinese manner, only on one side of the paper, and consists of extracts from Scripture,—on lying, pride, drunkenness, &c. &c. The Chinese blocks from which it is printed will answer to strike off 20,000 or 30,000 copies. Mr. Bridgman has at his command a Lithographic Press, which he is beginning to use. A new press was also carried out by Rev. Mr. Tracy, who sailed from New York in the ship Morrison, June 15, as a Missionary to China, and was accompanied by Mr. Williams as a Printer. We trust the Tract operations in China will speedily receive a new and vigorous impulse.

Bombay.—A letter from Rev. Mr. Stone, of this Mission, dated December 7, says: "A translation of *Little Henry and his Bearer, &c.* (Tract 107) is made, and will soon be printed; and several others of this Society's Tracts are in a course of translation into Mahratta, which are greatly needed, and promise to be very useful to the natives.—"We shall soon," he adds, "have enough prepared, God willing, to require an annual appropriation of more than $1,000.

"It is also proposed to print in English some of the Society's best Tracts on Temperance, for circulation among the soldiers and others, occasionally, for the higher classes of natives who read English."

Syria.—A full communication from Rev. George B. Whiting, Missionary at Bey Root, dated January 22, shows that the attention of the Mission at that station is drawn to the preparation of Tracts, especially in *Arabic*, in which language some have already been published at Malta. Rev. Mr. Bird has been preparing a work on Roman Catholicism, in reply to the "Answer to Mr. King's farewell letter," by the Bishop of Bey Root. Mr. Whiting had translated the Tract, *Do you want a Friend?* the conversion of Abdallah and Sabat, a catechism on the commandments, &c. and Mr. Nicholayson was translating *Leslie's Short Method.*

Importance of Arabic Tracts.—"The population of Syria and Palestine is estimated at from 1,000,000 to 1,5000,000; and the Arabic is the vernacular language of probably nine-tenths of the inhabitants, and the remainder generally understand and speak it.—Being the language of the Koran, it is read wherever the Mohammedan religion is diffused. Here is Egypt with a population vastly more numerous than that of Palestine and Syria, speaking the same language. This is the language of Arabia also, into which country a Missionary stationed at Damascus might have opportunities of sending these winged heralds of salvation. In Egypt especially, the civil government is favorable to the diffusion of all kinds of knowledge, and would enterpose no obstacles to the dissemination of religious tracts, or the establishment of Christian schools to any extent. These are facts which render the preparation of Arabic Tracts an object of great importance.

What portion of the people read?—In all Syria and Palestine the female part of the population, with only here and there an exception, are unable to read. Of the adult males, (I speak now of the Christians, the most numerous class of people in this part of the country,) perhaps one sixth can read. In the Greek Church, a numerous body of Christians, and by far the most ready to receive our books, perhaps one in four of the men can read. The proportion of readers among the Mahommedans is probably less than among the Christians. The Jews generally read the Hebrew language, but not in the Arabic, though they almost all speak the latter. A considerable number of the Druses can read—a larger proportion of their women are readers than of the females of any other class.

Lithographic Presses.—You will be interested in learning that we have received as a donation from our friend and fellow Missionary, Mr. Parnell, of Bagdad, a Lithographic Press, which we hope to able ere long to make use of in printing small Tracts and cards. Another similar press has been ordered from England, by a generous friend of Missions, now in this country, to be employed at Damascus or elsewhere, in the propagation of Christianity among the Mahommedans. Thus far, owing to the preference always given in this country to manuscript writings, and prejudice against what is printed, we have employed copyists to multiply Tracts in manuscript. We hope that in this way an interest may be excited and a demand for Tracts created.—*Tract Mag.*

Glasgow Society for the Monthly Distribution of Tracts.—This Society have published their first Report, by which it appears that their operations commenced about the latter end of June, 1832, and that in the months of July, September, October, November, and December, the total issue of tracts amounted to 111,167. The labors of the Society were suspended during the month of August, by the prevalence of the cholera. The number of districts in which the tracts were distributed was thirty-three; the number of distributers employed in them, 493; and the tracts distributed, 25,201, in the month of Dec. We are informed by a correspondent that the number of tracts distributed since that period, monthly, is nearly 30,000, and the number of distributors employed nearly 550; but as the city contains about 42,000 families, an additional distribution of about 12,000 tracts will still be necessary to complete the Society's plan, and to accomplish this about 250 additional distributers are required. The general results of the incipient labors of this Society are very encouraging. A willingness to receive the tracts, and a disposition on the part of those visited, to enter into conversation upon religious subjects were generally experienced by the visiters.—*London Patriot.*

The Sunday School Teacher blest.

There is something in the very employment of a Sunday school teacher, which gives stability to the principles, dignity to the character, and joy to the hearts of those who engage in it. If we appeal to our Christian friends who have long been employed in the duties of this responsible office, they will tell us, that, notwithstanding all the self-denial and labour, the trials of patience, and temper, and faith connected with it,—they find in it a precious and most abundant reward. While inculcating the principles of Christian belief upon their youthful charge, they find their own faith confirmed and strengthened. While speaking to them of a Savior's *love*, it is more richly shed abroad in their own hearts. While urging them to repent and enter upon the path of salvation, their own souls become contrite, and they are prompted to give all diligence to make their own calling and election sure. Even amidst their greatest toils and discouragements, conscience utters its approving voice; and when they behold the good seed taking root in the tender soil of an infant's heart, they feel a joy second only to that of the angels of God over sinners brought to repentance.

How many are there who can say, "When we entered the Sunday school as teachers, in compliance with the wishes of pious parents, or friends, we were strangers to God and the hope of heaven; but while attempting to instruct others, the light of salvation dawned upon our souls!" In the great day of eternity, multitudes, in relating the history of their conversion, will doubtless ascribe it, under God, to their engaging in this benevolent work, and say, "We entered the Sunday school ignorant and unrenewed; but while engaged in the work of Jesus, we received the Spirit of Jesus; and that scene of pious labour proved to our souls none other than the house of God and the gate of heaven!" Of the immense multitude which no man can number, who shall stand on Mount Zion with crowns upon their heads and harps in their hands, to sing the anthem of redeeming love—hundreds of thousands, nay, millions, we may presume, will have been Sunday school teachers, who will joyfully reflect on their pious employment upon earth as the instrumental cause of their conversion, or their spiritual improvement; and every such reflection will give a new impulse to their gratitude, and add a higher note to their song of praise.—*Dr. Henshaw.*

Extracts from Robert Hall.

Simple earnestness in preaching.—Were we but more strongly and abidingly impressed with the value of immortal souls, with what godly simplicity, what earnestness, and what irresistible pathos should we address them! Perhaps the inequality of the effect produced by different preachers is to be ascribed more to the different degrees of benevolent and devotional feeling than to any other cause. Job Orton remarks, in his letters, that he knew a good man of very slender abilities, who was eminently useful in the conversion of souls; which was in his opinion to be ascribed chiefly to the peculiarly solemn manner in which he was accustomed to speak of divine things.

The signs of approaching glory.—The prosperity of the kingdom of Christ is the most delightful object a real Christian can contemplate. May he speedily take "upon himself his great power and reign." I cannot but indulge the belief that real Christianity is increasing in the world, and what we perceive of this kind at present is but the dawn of a more glorious era, which will shortly arrive. The convulsed state of the world, and the limitation of popish power announce the speedy accomplishment of the kingdom of Christ. Wherever the Gospel is preached, there is a disposition, unknown in former times, to attend upon it.

Trials sent in love to the soul.—I presume the Lord sees I require more hammering and hewing than almost any other stone that was ever selected for his spiritual building, and that is the secret reason of his dealings with me. Let me be broken into a thousand pieces, if I may but be made up again, and formed by his hands for purposes of his mercy. I see more and more of the unspeakable blessedness of being made like God, and becoming a partaker of his holiness. I see it, I say, but I do not attain; or, at least, in so unspeakably small a degree, that I have every moment reason to be abased, and "repent in dust and ashes."

Expository Preaching.

I wish you would say more on the subject of expository preaching. I have been engaged in it about six months, and find it more profitable to the people of my charge, than textuary preaching. It requires close investigation and patient study. Let a man engage in this work, and it will not be long before he will feel the importance of more spirituality and heavenly-mindedness; and instead of setting lightly by commentators, he feels more and more the need of their assistance. I must say, I never studied the holy scriptures, as a man of God should study them, until I commenced my operations.

A man cannot catch a chapter or book, and run over it, as many do a text. No—he must sit down to it, as he would to the study of philosophy, chemistry, or any other science. By this means his understanding is enlightened and enlarged, and his heart is more impressed with the truths of revelation. And this is not all—the people will grow in grace, and in the knowledge of the truth as it is in Jesus. I could say more on this subject, but as I am not writing an essay for publication, I will not trouble you farther.—*Baptist Repository.*

Parental Fault Finding.

Do not be continually finding fault. It is at times necessary to censure and to punish. But very much may be done by encouraging children when they do well. Be even more careful to express your approbation of good conduct, than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parent. And hardly any thing can exert a more injurious influence upon the disposition both of the parent and the child.—There are two great motives influencing human actions—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by the desire of pleasing? If a mother never expresses her gratification when her children do well, and is always censuring when she sees any-thing amiss, they are discouraged and unhappy. They feel that there is no use in trying to please. Their dispositions become hardened and soured by this ceaseless fretting. At last, finding that whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve of a child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amable disposition and a cheerful spirit. Your child has been, during the day, very pleasant and obedient. Just before putting him asleep for the night, you take his hand and say, "My son you have been a very good boy to-day. It makes me very happy to see you so kind and obedient. God loves little children who are dutiful to their parents, and he promises to make them happy." This approbation from his mother is to him a great reward. And when, with a more than ordinarily affectionate tone, you say, "good night my dear son," he leaves the room with his little heart full of feeling. And when he closes his eyes for sleep, he is happy, and resolves that he will always try to do his duty.—*Mother at Home.*

From the Louisville Herald.

The Child's Prayer.

Father! bless thy helpless child,
Temptation's near,
Earth's thousand joys defiled
Surround me here:
Be thou my guide.
Father, save! O, save thy child,
Trav'ling through this sinful wild,
This desert wide.

Guide my erring steps along
Thy narrow way;
Myself am weak, but thou art strong;
O, be my stay:
Temptation's snare
Besets my path on either hand;
Father! in this darksome land;
O, hear my prayer.

In thee my hopes I rest,
The world hath none—
Forgive! then I am blest,
And *Thou* art won:
Thy love thus mine,
I would that all the earth might share;
Then, bow in universal prayer
To heaven's shrine.

Confession.

Nay, holy father, come not near,
The secrets of my heart to hear;
For not to mortal ear I'll tell
The griefs that in this bosom swell;
The thoughts, the wishes, wild and vain,
That wander through this burning brain.
Frail fellow-being! why should I
Before *thee* kneel imploringly!
'Twere worse than madness to believe
Man can his brother worm forgive,
Or yield unto the contrite one
That peace which comes from heaven alone.

No! let me spend my vesper hour
In commune with a higher power;
The world shut out, I'll lowly bend
To my Almighty Father, Friend!
To him for mercy I'll appeal,
To him my utmost soul reveal;
He knows the heart he has made,
By each alternate passion sway'd,
And can forgive it; for he knows
Its wants, its weakness, and its woes.
By his protecting pardon blest,
How sweetly might I sink to rest,
And sleep his sheltering wing beneath,
Though 'twere the last dark sleep of death.

Magnanimity.

Cæsar has had the testimony of ages to bravery, and yet he refused a challenge from Anthony. He very calmly answered the bearer of the message—"If Anthony is weary of his life, tell him there are other ways to death besides the point of my sword." How well would it be, if there were more instances of the like independence of mind.

Birth-place and Residence of Dr. Watts.

Southampton, June 14, 1833.

You remember Dr. Watts' beautiful hymn, as every one accustomed to his inimitable and all but inspired psalmody must:

"There is a land of pure delight,
Where saints immortal reign."

And when I tell you, that I am now penning these lines from the very spot, and sitting at the window, which looks out where he looked on the

"Sweet fields beyond the swelling flood
All dressed in living green,"

which so awoke his thoughts of heaven, and helped him to sing the Christian's triumph in the Jordon of death, you will not perhaps think it unworthy, that I should allude to this interesting circumstance. Southampton is the birth-place of this sweet singer of our modern and Christianized Israel; and the house in which I am a guest is the spot where he wrote the hymn above-mentioned. The town lies on a beautiful swell between the forks of the Test and Itchen, the latter of which is "the swelling flood" celebrated in the song, one mile, or less, from my present position, and beyond which is seen from this place "the land of pure delight,"

"Where everlasting spring abides,
And never withering flowers."

So, at least, it might seem. It is indeed a fair and beautiful type of that paradise which the poet sung. It rises from the margin of the flood, and swells into boundless prospect, all mantled in the richest verdure of summer, checkered with forest growth, and fruitful fields under the highest cultivation, and gardens and villas, and every adornment which the hand of man, in a series of ages, could create on such susceptible grounds. Our poet's imagination, so spiritual and heavenly, leaped from this enchanting scene to the fields and gardens of the upper world. As he looked down upon these waters now before me and then before him, he thought of the final passage of the Christian:

"Death, like a narrow sea divides
This heavenly land from ours."

And are these indeed the circumstances which suggested these lines, that have been such a help to the devotions of so many believers in Christ, and which for ages to come are likely to breathe from the dying lips of those,

"Who see the Canaan which they love
With unbeclouded eyes!"

Correspondent of the N. Y. Observer.

Pollok's Grave.

I walked this morning with a friend, about two miles from Southampton to a church-yard, where I copied the following inscription from a plain granite obelisk:

"The grave of Robert Pollok, A. M., author of 'The Course of Time.' His immortal poem is his monument. He was born at Muirhouse, Eaglesham, Renfiewshire, Scotland, on the 19th of October, 1798. He died at Shirley Common, on the 17th of September, 1827. This obelisk was erected by some admirers of his genius, January, 1831."

The world has before been informed that this interesting young man, in declining health, was on his way to a milder climate of the continent, accompanied by a sister, who before they could embark, was called to close his eyes near this spot, and make his grave among sympathizing strangers. "His immortal poem is his monument."—*Ib.*

Eloquent Extract.

The following is an extract from an oration delivered on the fourth of July last, at Charleston, S. C. by the Hon. Thomas S. Grimke.

Our country! Our whole country! how affecting are the ties which bind us to thee; how venerable is thy claim to our purest affections! What indeed is our country, but a parent, by obligations the most sacred and sublime; by associations the most delicate and comprehensive; by prospects the most animating and delightful? In our American creed, what article then is of higher authority, of deeper interest, of more enduring value, than the precept which commands us to reverence and love our country? Are we bound to father and mother by relations, which God himself has ordained and enforced? So are we to our country. Are we bound to our parents by all the sanctions of civil society, coeval with its origin, expanding in its progress, and destined to endure while social life shall last? So are we to our country. —Are we bound to father and mother by all those natural affections, which make them the most venerable of human beings, and home the happiest spot upon earth? So are we to our country. The parents whom nature has given us, die, and are laid in the earth, by the hands of their children; but our father-land protects us in life and hallows our grave. Our parent-country still survives her children. She is immortal. Shall we not, then, in the spirit of gratitude, reverence, love, engrave on our hearts some maxim, not less beautiful in its moral if we regard duty, than eminent for its wisdom and truth, if we consult only our interest? And where shall we find a precept more venerable for its antiquity, more commanding in authority, than the inscription on the table of stone? "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Our country is indeed a father, to be reverenced in the authority which commands our obedience; and a mother, to be loved with all the enthusiasm of gratitude and affection. No voice from heaven has indeed proclaimed, amidst the thunders, and lightnings, and clouds of another Sinai,—"honor thy country, that thy days may be long in the land which the Lord thy God giveth thee." No miraculous handwriting has denounced against us the sentence of destruction for unfaithfulness to her commands, for hypocrisy in our affections: No prophet or apostle has recorded with the pen of inspired truth and by divine authority, "thy country is thy parent—by all that is most solemn and binding in duty, by all that is most eloquent and holy in love." But the voice of nature and the testimony of all experience; the brightest and the darkest page of history; the wisdom of philosophy, the energy of eloquence, and the enthusiasm of poetry, all, all attest the truth, "thy country is thy parent."

Skin and Stomach.

Let these two important organs be attended to in a proper manner, and all the diseases of summer, cholera inclusive, will be avoided.—The kind of attention to the skin consists in daily frictions with a coarse towel or flesh brush—the tepid or warm bath twice or at least once a week; or in lieu of this, daily sponging the surface with salt and water with the chill taken off it, and then rubbing with a dry coarse towel. The stomach will have justice done it by an avoidance of all alcoholic drinks; the moderate use of tea and coffee, if such be habitually taken; a due proportion of well boiled vegetables with meat roasted or boiled—and on occasions, in sanguine temperaments in a feverish habit of body, a moderate share of ripe cooked fruits—to the exclusion however of cherries and plums. In all cases where disease is present in a place, no kind of fruit nor any new or unaccustomed article of diet whatever, should be taken *in the evening.*—*Jour. of Health.*

Theory and Fact.

Mr. Isaac Orr has obcupied several columns of the Washington Telegraph, in speculations upon the *"formation of the universe,"* in which much inquiry and ingenuity are exhibited.

Upon the same subject we remember to have read a statement which contained a more brief and comprehensive account, both of the time, cause and manner. The time and cause are thus referred to

"In the *beginning*, God created the heavens and the earth."

And with reference to the manner, the following notice was had:

"He spake and it was done; he commanded and it stood fast."

Mr. Orr cannot disprove the assertion, nor imitate the sententious brevity of the account. —*U. S. Gaz.*

The late Rev. Rowland Hill being asked his opinion of the Rev. Mr. Irving, while that eccentric divine was in the zenith of his popularity, he instantly replied. "Mr. Irving, sir, is like a sky-rocket, which goes off with a fiz, rises a few yards into the air, throws out a number of pretty little stars, makes a short pause, and then falls down again, plump, into the place from whence it arose."

Aphorism.—The trials of the tempted Christian are often sent for the use of others, and are made the riches of all around him.

Summary.

The famous Mr. Wolf, the converted Israelite, who has been travelling a great deal in Persia and the North of India, in search of the ten tribes, is now proceeding to the west, and has sent challenges, by way of precursors, to all the Catholic Clergy at Bombay.

SOMETHING NEW.—The Concord, Mass. Gazette, mentions that on Wednesday last, about 200 ladies, organized as a 'Female Charitable Society,' formed a party for the purpose of gathering berries. In the evening a Fair was held, at which they sold their berries at auction for the handsome sum of $40, which sum is to be appropriated to the objects of the society.

The Charleston Theatre has been purchased by the Faculty of the Medical College of South-Carolina, with the design to 'fit up the theatre for the reception of classes attached to the college.'

The sales of public lands in the territory of Michigan during the quarter ending the 29th June, amounted to $205,000.

Miss Anne Scott, the second daughter of the Author of Waverly, died at the house of her brother-in-law, Mr. Lockhart, in sussex place, Regent's park, on the 26th of June. Her death was caused by a brain fever, after an illness of only ten days; but it is said she never rallied after the shock produced by her gifted father's dissolution.

Cure for the Dyspepsia.—The venerable Dr. Twitchell, of Keene, (N. H.) when called upon to prescribe to dyspeptic patients, advised them, as the only certain remedy, to purchase a flock of sheep on the Green Mountains and drive them to Boston.—*Bost. Trans.*

Awful Catastrophe.—We learn that on Wednesday evening last, William Brown of this county, while under the influence of whiskey ordered his wife and children to leave his house, stating at the same time that he intended to set it on fire, and consume his own body; he then assisted his wife in removing a part of their furniture of the house; after which he commenced putting coals of fire in a straw bed, which he had placed in one corner for that purpose, and then, taking his jug, he sat down with it near the bed, and there remained until consumed—*Veray (Ind.) Mon.*

The passion for Railroads is not confined to our country nor to England. A magnificent undertaking of this kind is now in contemplation by the French government, namely, the formation of a grand line of iron railways from Paris to Rouen, Havre, Lyons and Marseilles. With this design, the government have already demanded a vote of £20,000 sterling for the preliminary surveys. There is little doubt, from the enthusiasm manifest in the enterprise, that the appropriations will be made.

A trader in bees, during the last month carried safely several boxes or hives from Kennebec, in Maine, to Quebec. He travelled during the night, and let his bees out during the day to feed and continue their work, which they did with their usual activity and regularity.

The "Life of Clough," the murderer of Mrs. Hamilton, purporting to have been written by himself, has been published by De Silver, of Philadelphia. It will, no doubt, be read with more avidity than would be the life of the most illustrious benefactor of the human race. But what good can result from the publication of the life of a vagabond and a murderer! Its details may minister to a vitiated taste, but every reader whose moral sense has not been blunted by familiarity with vice and crime, must turn from it with loathing and disgust. The publication of such works ought to be discouraged.

By a recent report to the British House of Commons, it appears, the capital of the Bank of England is $72,765,000, its circulation $90,258,550, and its specie $26,465,750.—Nearly three dollars and a half in circulation to one in specie.

Profits of Foreign Play Actors in the United States.—The London Morning Herald states, that it is reported, upon good authority, that Mr. and Miss Fanny Kemble have, by their united performances in America, cleared £12,000—nearly $60,000.

The town of Lowell, Mass., is an instance of the rapidity of American improvements. Fifteen years since, the ground on which it stands sold for $2,500; it now contains 1[illegible],000 inhabitants, and a cash capital of $6,650,000 invested in manufactures.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchie s, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

The Hygcian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygcian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.